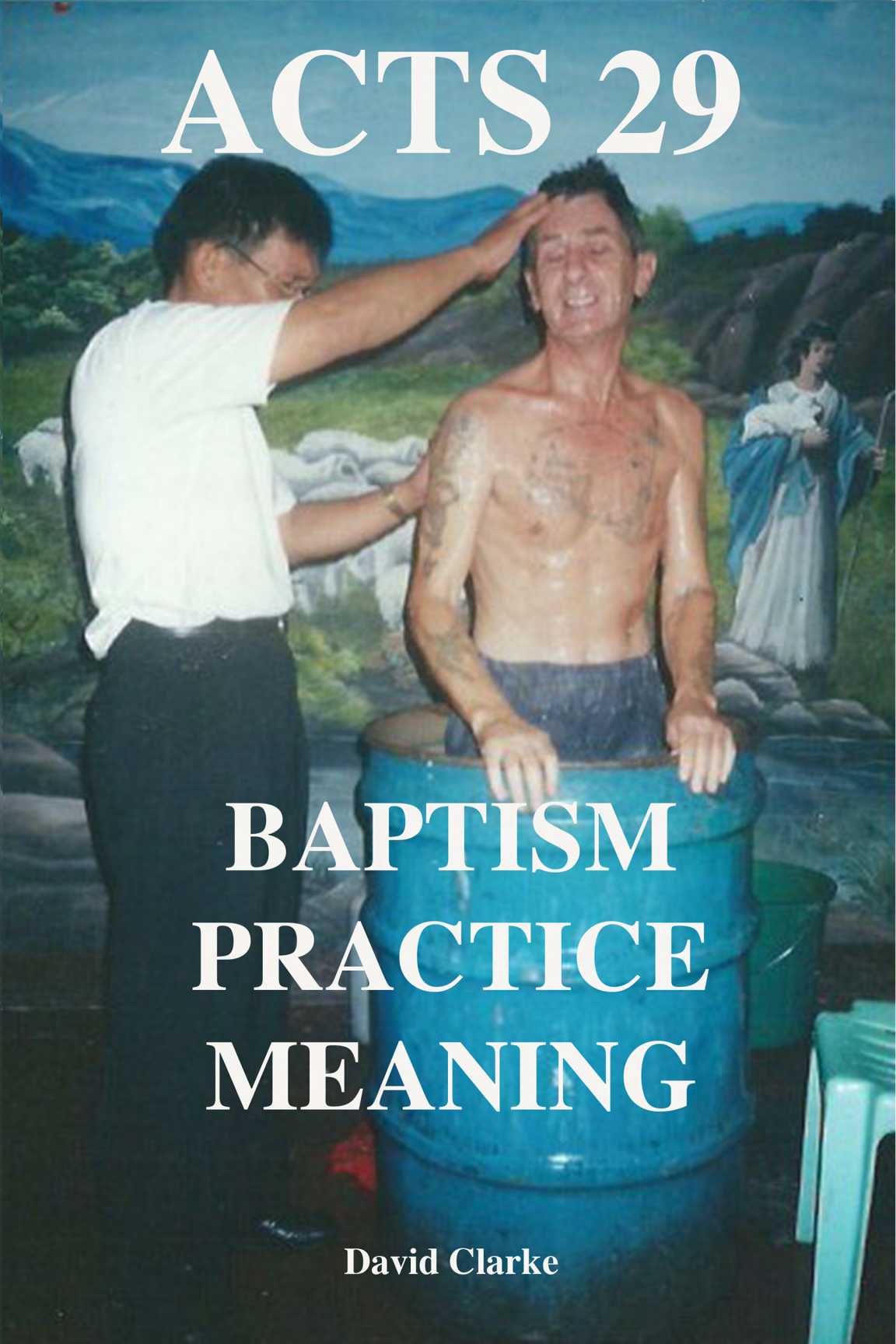
ACTS 29



BAPTISM PRACTICE MEANING

David Clarke

Acts 29

Baptism Practice and Meaning

David Clarke

Published by Bierton Particular Baptists,
11 Hayling Close,
Fareham,
Hampshire,
PO143AE, UK.

www.BiertonParticularBaptists.co.uk

ISBN 9 781471 007101

Contents

AUTHORS NOTE 6
INTRODUCTION 6
CHAPTER 1 8
What This Book Is About 8
Personal History 8
Michael's Conversion 8
Michael's Baptism 9
Michael's Testimony 9
An Instruction To Be Baptised 9
Michael's Baptism 10
Lucas P. Dangatan 10
Trojan Horse Mission To The Philippines 11
The First Baptism To Be Witnessed In The Philippines 11
Baptism Does Not Make A Person A Christian 12
CHAPTER 2 13
New Bilibid Prison 13
Execution 14
Trojan Horse Visit 14
We Requested A Hundred Men 15
Work In The Prison 16
CHAPTER 3 17
Baptism And Contention 17
Our Second Mission To The Philippines 19
Josephine Ortiz Testimony 20
Baptism Of Carina Batoon 20
CHAPTER 4 21
Trojan Warrior's Book Award 21
William Ola Poloc 22
My Visit To Baguio, December 2002 23
Permissions Granted To the Trojan Horse Mission 23
Permission to Baptise and Video 24
CHAPTER 5 25
Baptisms In Baguio And Benguet 25
Baptisms In Benguet Provincial Jail 25
Baptisms In Baguio City Jail 25
Baptismal Certificates 26
Baptism And Contention 26
Baptism A Problem 26
On The Subject Of Baptism Authority Beliefs And Practice 27

Observations 27
Further Baptisms In Muntinlupa 29
CHAPTER 6 30
Michael John Clarke, Written Testimony 30
Michael John Clarke 30
Inside The Jail 31
Suny Wilson's Story 31
Doctrines of The Grace Of God 32
Our First Mission To The Philippines 32
MICHAEL'S DEATH IN THE PRISON 2005 33
Michael John Clarke Obituary 34
Michael Clarke's Testimony 35
CONCLUSION 35
Summary Of The Mission And Work 36
Baguio Christ Centered Churches 36
CHAPTER 7 37
The Doctrine Of Baptism 37
Doctrinal Issues That Matter 39
This is Reformed Doctrine not Arminianism 40
Essential Doctrine 41
In Summary 41
CHAPTER 8 41
Further Concerns 41
The audio transcript of the video 29 42
A BRIEF HISTORY OF CHRIST CENTERED CHURCHES 42
This may be read in appendix 6 of this book. 42
CHAPTER 9 43
Encouraging William And A Field Manual 43
Recommendation and Support 43
Letter of Support 43
APPENDIX 1 44
Transcript Of The Field Manual Video 44
APPENDIX 2 45
Foreword By Ricardo Macala 45
APPENDIX 3 46
Foreword By Jose Calida 46
APPENDIX 4 47
The Testimony Of Basilio B. Malarbob 47
APPENDIX 5 52
The Testimony Of Michael John Clarke 52

APPENDIX 6 59
Audio To Text Transcript Of Truth Had Fallen In The Street. 59
A Brief History Of The Christ Centered Churches Phils. 61

FURTHER PUBLICATIONS 65
THE FIRST LONDON PARTICULAR BAPTISTS
1644-66 CONFESSION 65
DIFFICULTIES ASSOCIATED WITH ARTICLES
OF RELIGION 66
A BODY OF DOCTRINAL DIVINITY BOOK 1 68
A BODY OF DOCTRINAL DIVINITY II, III,IV. 69
A BODY OF DOCTRINAL DIVINITY, V, VI,VII. 72
A BODY OF PRACTICAL DIVINITY , BOOK I, II. 74
A BODY OF PRACTICAL DIVINITY , III, IV, V. 75
THE CAUSE OF GOD AND TRUTH, PART I,II,III and IV. 77
INFANT BAPTISM A PART AND PILLAR OF POPERY 84
THE EVERLASTING COVENANT 86
DR. JOHN GILL'S SERMONS 87
PROPHECIES OF THE OLD TESTAMENT RESPECTING
THE MESSIAH 90
JUSTIFICATION AN ACT OF GOD 91
CALLED FROM DARKNESS INTO HIS MARVELLOUS
LIGHT 92
LET CHRISTIAN MEN BE MEN 93
MARY, MARY QUITE CONTRARY 95
CONVERTED ON LSD TRIP 96
TROJAN WARRIORS 97
BEFORE THE COCK CROWS PART 1, 2 AND 3 98
THE FALL, DESPERATION AND RECOVERY 100
BIERTON STRICT AND PARTICULAR BAPTISTS 101
BIERTON STRICT AND PARTICULAR BAPTISTS AND
THE ASSOCIATION OF GRACE BAPTIST CHURCHES 102
THE PAROUSIA 103
WHAT HAPPENED IN A.D. 70 114
FINAL DECADE BEFORE THE END 116
JOSEPHUS: THE WARS OF THE JEWS 118
BEFORE JERUSALEM FELL 119
DEATH BY LETHAL INJECTION 120

AUTHORS NOTE

This is not a ordinary book but rather videography. It links videos to the narrative text. Those of you who noticed that Acts 29 does not exist it is because I am relating just some of the works of the Lord Jesus Christ that have happened in our generation after those events recored after Acts 28 . I treat the subject of baptism, its practice and meaning from a practical rather than theoretical point of view. And how the gospel of the Lord Jesus Christ had great effect in New Bilibid Prison, in the Philippines, in 2001 to the present time.

INTRODUCTION

David and Michael Clarke

INTRODUCTION ACTS 29 BAPTISM, PRACTICE AND MEANING

There are 30 YouTube, full length, video links to our recording of our historic evengelical first mission to the Philippines, in 2001. It would be good for you to find time to view them all, in sequence. In this video samples of the full length videos are given so you can to get the gist of the story. If you view the full video reference come back to the text of the story and continue to the end of the book. Take your time.

Art the end of the book you will find our FURTHER PUBLICATIONS LIST, with a hyper-link to each of the books. As you view this introductory video you will see the links flash on the screen. We recommend for you to view the video's at your leisure, or view the URL link to the texts or down load the text, all free of Charge. So keep the **Further Publication list** handy

for your future reference so you have a mobile liberty.

A learning assignment is available upon request, just request by email nbpttc@yahoo.co.uk. A link to the full YouTube video playlist, *'Acts 29 Baptism, Practice and Meaning'*, at the bottom of this video.

The subject of baptism relates to the directions given by the Lord Jesus Christ to his Apostles, whom he had chosen, who spake unto them saying, All power is given unto me in heaven and earth[1]. Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world[2]. And in Mark's gospel he said, He that believeth[3] and is baptised shall be saved but he that believeth not shall be damned.

The subject and practice of baptism has been the cause of much contention among those professing Christianity, causing great division between believers, families, groups of churches, countries and nations. Various views have developed of time, in terms of its meaning, practice its significance, and who should be baptised and its mode and method.

This book treats the subject of baptism, which Jesus speaks about, and any believer who has been , or wishes to be baptised, will need to know exactly what the Apostles of the Lord Jesus meant and taught about this practice. This being necessary because from time to time a believer may well be challenged as to their beliefs and their standing in Christ.

PERSONAL HISTORY

This is written, from my experience as a Christian, who was baptised, or sprinkled as an infant, at the age of 3 months, in Oldham, Lancashire, which my parents thought was baptism, my mother being connected with the Church of England.

It was then, after I had become a Christian at the age of 21 years, when I was dipped, or immersed in a baptistery pool, at a Strict Baptist Church building, in Aylesbury. This was by a Pastor of a Pentecostal, West Indian group of believers.

My baptism was immediately challenged by Mormons who came to our

---

1 **Matthew 28:18-20**

2 This reference to the end of the world referred to the end of the Jewish age and rule governed by the Law of Moses, which ended at the destruction of Jerusalem and the temple.

3 Mark 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptised shall be saved; but he that believeth not shall be damned.

home by saying my baptism was invalid as it was not performed by one of their authorized persons.

CHAPTER 1

What This Book Is About

This book will take you through many situations where baptisms have been performed, and about the conflicts and contentions that the various beliefs about baptism have caused. Not only so, but also many other religious errors and conflicts I have faced and the steps taken to learnt the truth from the world of God and of the helps given by the provision of God though being able to read the classical writings of Christians who had taken time to record what they too had learnt from God and left for our learning.

Personal History

I became a Christian on 16 January, 1970 and was baptised by immersion as recorded in my book[4], but my older brother Michael John Clarke was unaffected by my conversion.

In the year 1996, some 26 years after my conversion, my brother Michael was arrested and sentenced to prison, in the Philippines, for a term of 16 years, for a crime he always denied he had committed.

He was not a Christian, nor a morally upright man. However he was the first British national to be sentenced under the new controversial, R.C. 7610, Child Abuse Law.

I was shocked at his sentence and learned of his plight and criminal charges by letter and audio tape.

Michael's Conversion

In 1998 Michael informed me of his conversion from crime to follow Christ and related his testimony in an audio tape from within the prison.

On this news I was moved to write our story and wrote to Michael instructing him to be baptized as a Christian. After the publication of our story on 11 February, 2001, Gordon Smith and I decided to go on a mission of help to the Philippines and we were invited by Rev. Joseph Kim a South Korean missionary to, join him and work in New Bilibid and other jails of the Philippines.

4 Converted on LSD Trip. See Further Reading at the end of this book.

Joseph Kim and Wife

Michael's Baptism

On 16, September, 2000, Michael John Clarke was baptised as a Christian, within New Bilibid, Maximum Security Prison. This was 5 years into his 16 year sentence.

Michael's Testimony

The recoding of Michael conversion may be viewed on YouTube under the title, 'The Testimony of Michael John Clarke'. Here is a sample of the full audio recording sent to me from the Philippines, in1998. The full recording is forty minute long so you can listen to it but come back to the text of the story.

1 THE TESTIMONY OF MICHAEL JOHN CLARKE

An Instruction To Be Baptised

It was because of his testimony of conversion I wrote to him and instructed him to get baptised as a Christian within the prison. To do this they had to improvise within the prison as there was not much water available. They used an old US Army, 45-gallon oil drum filled with water, so that he could kneel down and go under the water to be fully submerged.

Michael's Baptism

16 September 2000

This he duly did and he was baptised, as a Christian, in the Prison, on the 16 September 2000, by a former inmate, Rev. Lucas P. Dangatan, who was working as a religious volunteer under the Department of Justice.

Lucas P. Dangatan

Lucas Dangatan was a former convicted criminal, condemned for high way robbery, who had become a Christian within New Bilibid prison.

On his release from prison, in 1985 he returned to preach and teach the gospel to his former prison inmates, and formed the New Bilibid Prison Theological Institute NBPTI, working with prison inmates such as Andy Dolin and William Ola Poloc, in order to teach the gospel to prison inmates.

Lucas P. Dangatan, Jr.

Lucas (left) Andy Dolin (middle) William Poloc (right)Lucas

NBPTI New Bilibid Prison Theological Institute

NBP Theological Institute

Trojan Horse Mission To The Philippines

Gordon Smith and I witnessed our first baptism in the prison during our first visit, to New Bilibid Prison, in August 2001. On this mission we testified and preached the gospel to the inmates in the prison, and it was our privilege to witness the baptism of an inmate, scheduled to be executed by lethal injection, who was on Death Row.

The First Baptism To Be Witnessed In The Philippines

This prisoner was Manuel Gannaban, and he was baptized by Lucas Dangatan, in a water hold within the NBPTI compound.

In order to baptise it was necessary to provided sufficient quantities of water. This was achieved by a water carrier filling a tank of water within the NBPTI comfort room.

The Water Carrier

3 BASILIO B. MALARBOB TESTIMONY

The water was taken from the prison water supply which was very primitive, as you will see in the short video.

This water reservoir was used to provide water for the NBPT Institute, but with improvisation was made into a baptism pool.

This water carrier was a former murderer, who became a Christian and one of many who were baptized upon confession of their faith. His testimony is number 09 in our book Trojan Warrior's and may be read in the appendix to this book.

He was Basilio B. Malarbob and was just one of the one hundred inmates we had asked to write their testimonies and had been converted from crime to follow Christ, which would involve baptism for them to continue following the Lord Jesus Christ. See Appendix 2.

Let me show you what I mean, by viewing the YouTube video entitled The Baptism of Manuel Ganaban, a Death Convict.

The Baptism of Manuel Ganaban

4 MANUEL GANABAN A DEATH CONVICT

Baptism A Simple Act

As you will see baptism is just a simple act of a believer who has confessed their faith in the Lord Jesus Christ. As was the case of Micheal, my brother, who had been baptised in the oil drum within the prison. Manual was scheduled to be put to death by lethal injection but that did not hinder him from following Jesus Christ.

Baptism Does Not Make A Person A Christian

This baptism did not make him a Christian and he was not made a partaker of Christ, or a member of the mystical body of Christ, but rather is was a simple act of obedience demonstrating his love for his savior Jesus Christ. His baptism was an act of faith and gave evidence of him being chosen in Christ by an act of God the Father who, in love, chose him to salvation

in Christ, before the foundation of the world. As it is written Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritul blessings in heavenly places, in Christ. According as he hath chose us in Him before the foundation of the world. . Ephesians 1:3-4.

CHAPTER 2

New Bilibid Prison

New Bilibid Prison is situated in Muntinlupa City, Philippines and is largest penitentiary in Asia's Far East.

New Bilibid Prison, Philippines

5 INSIDE NEW BILIBID PRISON, PHILIPPINES

The prison is the largest penitentiary, in Asia's Far East, and housed over 23,00 inmates in the Maximum, Medium and Minimum Compounds and Penal Farms. The Maximum Security Compound housed 13,000 inmates, in 12 hectares of land. Inside the Maximum Compound was Death Row housing, at that time, 1200 men scheduled to be executed by lethal injection.

Aerial View of the Prison

12 Hectares of ground

New Bilibid Prison

Lethal Injection Chamber

Execution

The last person to be executed by lethal injection was Alex Bartholomeu, and I understand from some of the other prison inmates has had become a Christian whilst in prison, and on his death bed, whist he was dying from the injection, he was singing a Christian hymn whilst the guards were laughing.

Trojan Horse Visit

It was on our first Trojan Horse Mission to New Bilibid Prison that we asked 100 inmates, who had been converted from crime to follow Christ, to write their testimonies in our proposed book Trojan Warriors.

Welcome Trojan Horse Mission

August 2001

On one of our first meetings, several of the inmates formed a choir and sang a rendition of a song I had composed, and that written in 1998 after a period of deep depression. It was a song of praise to the Lord for his goodness and mercy to me. This is written about in my book, The Fall, Desperation and Recovery (See our Further Publications).

The song may be viewed and listened to in YouTube video entitled

Spirit of The Lord

6 TROJAN WARRIORS SING SPIRIT OF THE LORD

We Requested A Hundred Men

It was at one of the preaching meetings with the inmates we asked a hundred men, who had become Christians and turned their back on their

criminal past, to write their testimonies as can be viewed in the YouTube Video's.

We Requested a Hundred Men

7 100 MEN NEW BILIBID PRISON 2001

Work In The Prison

Lucas Dangatan was the Director of New Bilibid Prison Theological Institute (NBPTI) along with other inmates such as William Poloc and Andy Dolin who had been teaching the gospel, and baptising men on confession of their faith, in the Institute for a number of years. These men had helped my brother Michael in his studies and it was Lucas Dangaton who baptised my brother.

Visiting The Director

As a result of our preaching and asking a hundred men to write their testimonies we went see the director of the prison, Col. Ricardo Macala, to report on our visit, and to congratulate him on the work that the Bureau of Correction were allowing to go on in the prison. This was something we had promised the prisoners to do. At that meeting we prayed for the Director and his staff, and it was after this visit the Director wrote a foreword to our book Trojan Warriors. (See Appendix 1). It is our belief that our prayer for the Director was answered, as will be seen by what followed during the following 20 years.

Our Visit To The Director

8 PRAYING WITH THE DIRECTOR OF NEW BILIBID PRISON

CHAPTER 3

Baptism And Contention

The word baptism is an untranslated Greek word used in the Greek New Testament manuscripts and means to dip, or immerse. The first person mentioned in the Gospel to baptise was John The Baptist, who baptised many in his time, including Jesus of Nazareth, in the river Jordan[5].

I was aware from the early days of my conversion, from crime to Christ, on 16 January, 1970, how even baptism can be contentious. My friend Gordon Smith said that baptism is only valid if it is performed in the name of Jesus only[6] and not in the name of the Father, the Son and the Holy Ghost. And the Mormon's had stated to me that my baptism was invalid, as it was not performed by one of their appointed men. It was evident to me some one was in error.

---

5 John 3:23. "And John also was baptising in Aenon near to Salim, because there was much water there: and they came, and were baptised."

6 Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Gordon Smith and Michael

Inside New Bilibid Prison

I knew that baptism had no efficacious effect, even if it be performed by John the Baptists himself. Also that Matthew records, in his gospel, the fact that Jesus taught his disciples to baptise in the name of the Father, Son and Holy Ghost.

In the gospel of Mark it is written that those who obeyed the gospel would be saved and the others would be damned and in the Acts of the Apostles they baptised in the name of Jesus.

Any way I wrote to Michael saying that he should ask the baptiser to immerse him, in water, in the name of the Father, Son and Holy Ghost[7], according to the authority and instruction of Jesus Christ. **And so he did.**

Personal Account

The account of my baptism and conversion may be read in my book Converted on LSD Trip, In which I relate the issue of baptism and the associated difficulties that I experienced. I sent copies of this book to Lucas P. Dangaton, for the benefit of students in the New Bilibid Theological Institute (NBPTI).

The video relating to my baptism and may be viewed in the Chapter 16 Going To Church.

---

7 Matth. 28: 19 Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost:

CHAPTER 16 GOING TO CHURCH

An extract from Converted on LSD Trip

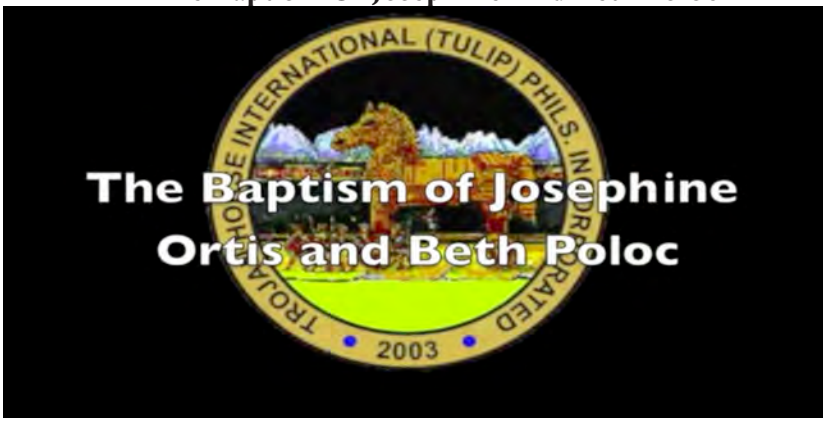
Here is a short extract from chapter 16 of my auto biography Converted on LSD Trip.

Our Second Mission To The Philippines

It was on our second mission we encouraged others to follow the Lord and Beth (Beatrice Poloc) and Josephine (Ortiz) were baptised in a water hold in Baguio.

Beth Poloc was the wife of William Poloc, was our first Trojan Warrior, and Josephine was the first woman to be sentenced to death in Baguio. She was set up by her family's killer and was later acquitted. She had been a criminal who also had become a Christian and was the partner of Manuel Ganabang, the first prison inmate we saw baptised in the prison.

The Baptism Of Josephine And Beth Poloc



9 THE BAPTISM OF JOSEPHINE AND BETH BAGUIO CITY

Josephine Ortiz Testimony

Josephine Ortiz was a Christian from Baguio City she had been converted from crime to follow Christ and her story she tells her self in the YouTube video entitled, The Massacre of Josephine Ortiz's Family. She was a former criminal who had been sentenced to death. She was acquitted and the killer who massacred her family was jailed for life. He too became an inmate in New Bilibid Prison. He too was one of the converts who too had been converted from crime to Christ. His name was Romeo C. Dainos, whom Lucas Dangaton mentions in the video. This is related in our video with Josephine under the YouTube title:

Josephine Ortiz

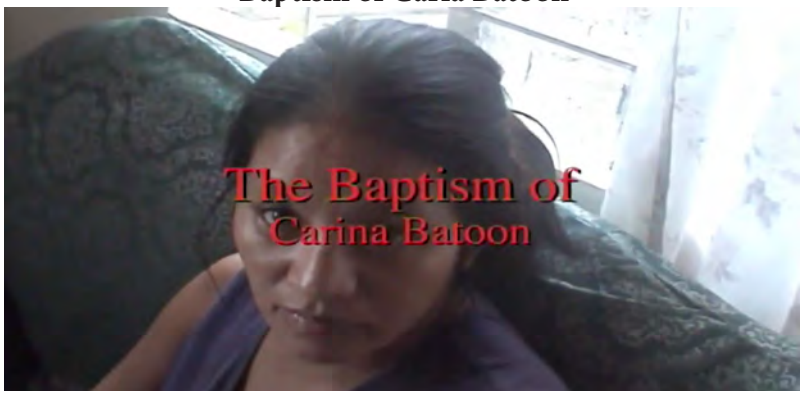
10 THE MASSACRE OF JOSEPHINE ORTIZ'S FAMILY

Baptism Of Carina Batoon

I then had the privilege of baptising Josephine's daughter Karen in a

water but at her home, in Irizan, near Baguio. They may be viewed in our video title.

Baptism of Caria Batoon



11 THE BAPTISM OF CARINA BATOON

Again, baptism does not make a person a Christian, it does not effect the new birth, that I will speak about shortly, it is just an outward act a believer is instructed to do, and a reminder to them of their first steps in following Christ.

CHAPTER 4

Trojan Warrior's Book Award

When I visited Michael, on our second mission to the Philippines, we were able to give copies of our book, Trojan Warriors, to each inmate who had submitted their testimony to be published, in which it tells of the many inmates who had become Christians, whilst in the prison, all of whom would have been encouraged go on to follow the Lord in baptism.

This may be viewed in our video with the title:

The Book Award

12 TROJAN WARRIORS BOOK AWARD

William Ola Poloc

One of those inmates whom I have mention and who too had been converted from crime to Christ was William Poloc, a teacher in NBPTI, whom we commissioned on his release in August 2002, to return to his own city in Baguio and preach and teach the gospel in the jails and his own city.

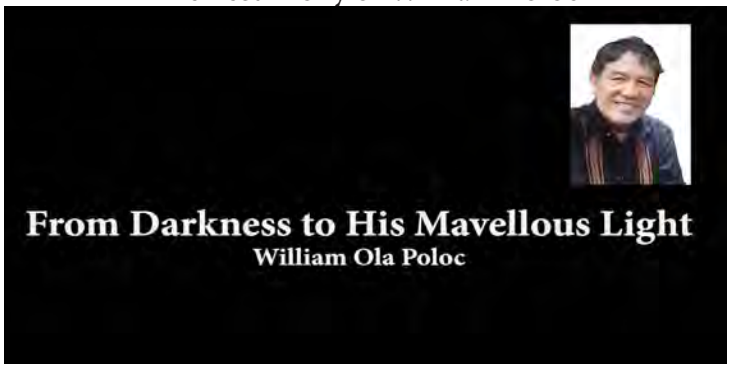
William was our first Trojan Warrior as outlined in the Youtube Video entitled Dr. Poloc Our First Trojan Warrior.

Dr Poloc

14 DR. POLOC OUR FIRST TROJAN WARRIOR

For a fuller account of the work being done in Baguio you may view or read his testimony under the YouTube title.

The Testimony of William Poloc



15 CALLED FROM DARKNESS INTO HIS MARVELOUS LIGHT

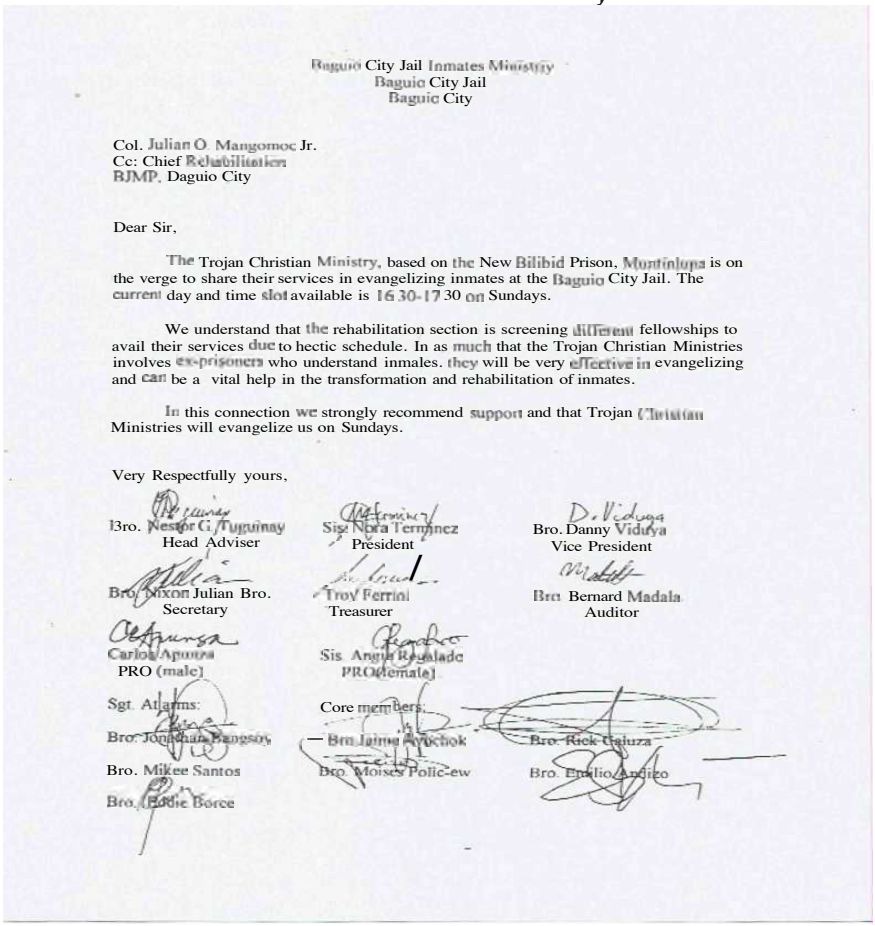
So William fulfilled his commission and continues to this day. He returned to his own city in Baguio and evangelized those inmates of Baguio City Jail and Benguet Provincial Jail and the work goes on. Praise be to God.

My Visit To Baguio, December 2002

As a result of the work, of William Poloc our sent man, I paid a visit to Baguio City, in December 2002, and stayed on until January 2003, in order to baptise the many baptismal candidates, who had responded to the preaching and teaching of William

On 22 December, 2002 we visited Benguet Provincial Jail, where we had previously preached, and now we returned where I baptized eight souls who had responded to the ministry of William Poloc.

Permissions Granted To the Trojan Horse Mission



Baguio City Jail Inmates Ministry
Baguio City Jail
Baguio City

Col. Julian O. Mangomoc Jr.
Cc: Chief Rehabilitation
BJMP, Daguio City

Dear Sir,

The Trojan Christian Ministry, based on the New Bilibid Prison, Muntinlupa is on the verge to share their services in evangelizing inmates at the Baguio City Jail. The current day and time slot available is 16 30-17 30 on Sundays.

We understand that the rehabilitation section is screening different fellowships to avail their services due to hectic schedule. In as much that the Trojan Christian Ministries involves ex-prisoners who understand inmales. they will be very effective in evangelizing and can be a vital help in the transformation and rehabilitation of inmates.

In this connection we strongly recommend support and that Trojan Christian Ministries will evangelize us on Sundays.

Very Respectfully yours,

Bro. Nestor G. Tuguinay
Head Adviser

Sis. Nora Terminez
President

Bro. Danny Vidurya
Vice President

Bro. Nixon Julian Bro.
Secretary

Troy Ferrini
Treasurer

Bro. Bernard Madala
Auditor

Carlos Apuura
PRO (male)

Sis. Angie Regalado
PRO(female)

Sgt. At Arms:

Bro. Jonathan Bangsoy

Bro. Mikee Santos

Bro. Eddie Borce

Core members:

Bro. Jaime Ayuchok

Bro. Moises Polic-ew

Bro. Rick Galuza

Bro. Emilio Andizo

The Permissions

Permission to Baptise and Video

In January we visited Baguio City Jail where William had been teaching the gospel to many inmates, both male and female. And where he continued to visit on a regular basis.

Permission To Baptise

02 December 2002

JULIAN O. MANGOMOC JR.
Jail Superintendent
City Jail Warden

Re: Request for the Trojan Ministry to conduct water baptism.

Sir:

Warm Christian greetings!

It has been ascertained that lots of our Christian inmates in your institution did not yet undergo water baptism, which is one of the essential aspects of Christian life considering that it is a public confession of their Christian faith. In this regard, I am earnestly requesting the above stated in behalf of our brothers who wanted to be baptized of which I believe, will uplift their moral and spiritual endeavor in seeking a new life and to become a better citizen in the future. Likewise, it is requested that said affair will be documented through *Video Camera* for further publication in the Trojan Warriors book. To GOD be the glory.

Thank you and I look forward to see you grace my request More power lo you and GOD Bless!

In Christ,

Rev. William O. Poloc
Trojan Ministry International
TCaguio Chapter

12/03/2001

Permission To Video

He had previously arranged for all the permission to visit and we were recognized as a suitable mission as we were all former prion inmates and so could speak from experience.

So baptism is part and parcel of teaching the gospel of the Lord Jesus Christ and Baptism Certificates were given to each candidate.

Baptisms In Baguio And Benguet

It was in December 2002 we visited Benguet Provincial Jail and baptised 8 prison inmate who had turned from crime to follow Christ, all as the result of the ministry of William Poloc. Here is a sample of the video 16. Take a look and come back to the main text.

Baptisms In Benguet Provincial Jail

16 BAPTISMS IN BENGUET PROVINCIAL JAIL

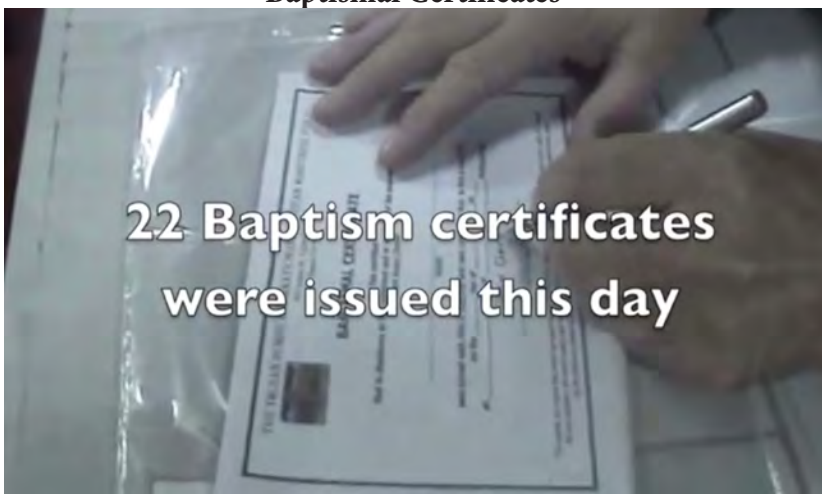
After our visit to Benguet Provincial Jail were went on to Baguio City Jail and baptised a further 22 inmates, all as a result of Williams ministry.

You may view these baptisms in video 17. Here is a sample. You may view the whole of video 17, then come back to follow the text.

Baptisms In Baguio City Jail

17 BAPTISMS IN BAGUIO CITY JAIL

Baptismal Certificates



Baptism Certificate Issued to Inmates in Baguio and Benguet Prison

Baptism And Contention

How ever baptism still causes contention, as will be shown as our story unfolds.

Primitive Baptists

On 16 January, 2003 I met Pastor. Ronaldo Lopez, a Primitive Baptist , who was a Particular Baptist, a pastor, old school, of a church, in Putatan, Muntinlupa City. He visited Michael, within the prison, and because we believed it was important for a new believer to join in membership of a local congregation Michael applied, in writing, for membership of his congregation. However this was rejected because Michael's baptism, in the prison was rejected. His baptism caused a problem.

Baptism A Problem

Now this was just one of the typical religious errors that I had discovered, not only in the Philippines, but also in the UK, and which I wish to address and clarify. So I wrote to Ronaldo the following letter, sending copies to the various ministers in the UK, who I knew would be able to deal with this problem in a theological way.

Letter To Ronaldo Lopez

21 February, 2003.

Acts 29 Baptism and Authority

18 BAPTISM AND AUTHORITY LETTER TO RONALDO

Dear Pastors and all Particular Baptists in the Philippines and connected with Ronaldo Lopez and those from America.

On The Subject Of Baptism Authority Beliefs And Practice

May I argue, and be very bold, and ask you not to make too much of baptism or elevating it to a position not sanctioned by the Word of God. You may have an excellent confession of faith and still miss the mark. I really think this was in the mind of a beloved Apostle Paul, when he informed those believers under his care, that he was not sent not to baptise as it would make more of baptism and it's administration, than they should have done.

The fact is that he did baptise men, when it was necessary, however he did not make an issue of it as some are doing today.

May I also suggest that you write to one or two Baptists, and Christians, in England who may be able to help you on this issue. I would direct you to Mr.. BA Ramsbottom, the editor of the Gospel Standard Magazine, Mr. Paul Roland, the Secretary of the Trinitarian Bible Society, or Mr. John Gosden, pastor of a Particular Baptist Church, in Southbourgh, and I'm sure they would help you on these very issues. They are able men and able to consider seriously what I have spoken to you about.

Observations

I have noticed, during my mission work in the Philippines, that it's culture lends itself to submission of authority, of any description, whether lawful or otherwise. It has it's good points but also it's bad points and I have

experienced this as recorded in the daily diary notes of that mission, now published in our book, **'Before The Cock Crows, Parts 1 2, 3 and 3'**.

I suspect that the Filipino finds a sense of security and a sense of belonging too, and to such submission. In England, being a former criminal I did not (or we did not) have this trait, and did not find a need to belong to this, or that group. Or should I say some did not have the trait. This is my observation and I suspect it is the case in the Philippine culture.

I do not know the reason for this but it's a valid observation. I have noticed this phenomenon through observing the operation and functioning of the Barangay and God Marshal's in the prison and Police authority and members of the Brotherhood's gangs who exercise discipline, within the prison. In England this need to belong, and submit to authority, or identify with authority, like this, is unknown to many. A believer must find his security by faith alone in the person of the Lord Jesus Christ, without reference to baptism, or the person baptising.

Insecurity breeds where faith is wanting. If you feel the need to be baptised again, because you are unsure of your standing, and in need of an authorized Baptiser, then you have fallen from grace, this being a term used by the Apostle who realized when a believer has turned from the way of faith and grace, seeking perfection by obedience to legal duties.

Please consider your position in light of my exhortation. The issue which I point out is that the important part of baptism is the faith of the candidate, and not that of the administrator. If the person is regenerated and by faith believes in the Lord Jesus Christ, and they wish to obey Christ and be baptised, this is all that matters. The one who baptises is nothing. In fact I'm sure Judas Iscariot baptised men. He had authority from the Lord Jesus but not the faith of God's elect. However the baptism of Judas was valid and accepted by the apostles because the faith of the candidate was the only prerequisite and not that of the Baptiser. If you make the faith of the baptizer important then why not go one step further and make the baptiser responsible for the faith of the candidate. Then if a candidate be sick, or is in need of healing, then let the faith of the administrator heal the sick. This will then demonstrate he has authority to baptize, or to act on behalf of others. They could then baptize or do any act, whatever it is to witness, conduct a marriage, a funeral, raise the dead, to bless food, or houses etc, or even baptized for the dead, and no one will be in any doubt as to his authority. That miracle would speak for itself and demonstrate the authority of the person.

Please do not be deceived by Satan and make a god out of baptism, otherwise you will introduce a schism into the body of Christ by insisting

on recognized authority not sanctioned by the Word of God. Doing this will give place to the devil and by deception you will believe you are doing God's service by enforcing a non biblical practice, and also introduce a tradition, based on superstition, which makes the Word of God of none effect. Just like the Pharisees and elders of all in Jesus's time. This of course is the problem of the Church of Rome and her false claim to authority. The Pharisees, or secular men, are consumed of authority, which of course is carnality and not spirituality. Also remember the answer of William Huntington's rhetorical question, "What are you being baptised for". The answer to his own conscience was for, ' forty pounds a year'. (Which was the amount to be given him to be a Baptists minister) And so be honest to his conscience he did not get baptised because it was for the wrong motive. He made the right decision for conscience sake, and the Baptist's lost the faithful minister. I suspect the Baptist of his day made too much of baptism.

I also encountered similar problems in the UK with a Gospel Standard minister who would not baptised a believer, who could not subscribe in full, to Articles of Religion of which he was unsure of. I address this issue in my book, 'Difficulties Associated With Articles Of Religion Among Particular Baptists', and Let Christian Men Be Men, Chapter 18 Mr. Steven Royce. See our Further Publication list of recommended reading.

Please also read the The First Particular Baptists Confession, of 1644, 2nd Edition (**See our Further Publications**) that treats the subject well. I believe these men had a correct view of the subject in hand. Please do not be wiser than what is written.

Yours in the name of the Lord Jesus Christ,
David Clarke,
Ambassador for Christ, Philippines, 21 February 2003, licensed Particular Baptist Minister, sent from Bierton Strict and Particular Baptists, in 1982, founded in 1831.
David Clarke.

PostScript. This error in teaching that baptism in water of a believer must be performed by an authorized person, demonstrates the need to understand the nature of regeneration, repentance towards God and faith in our Lord Jesus Christ.

Further Baptisms In Muntinlupa

A year after I had written my letter to Ronaldo Lopez Soon further

baptisms were conducted where Dolores Nava from Muntinlupa City and Alan Nielson from the UK were baptised. Again a water barrel was used for this purpose.

You may view these baptisms in the YouTube video:

Baptism of Alan Nielson And Dolores Nava

19 BAPTISM OF ALAN NIELSON AND DOLORES NAVA 2004

CHAPTER 6

Michael John Clarke, Written Testimony

The written testimony of Michael John Clark, an inmate of New Bilibid Prison, may be read, listened to, or viewed on YouTube. Also Appendix 3.

Prison Photo

Michael John Clarke

20 WRITTEN TESTIMONY Michael J. Clarke URL

He was sentenced to a 16 year term, in 1996. Michael became a Christian and was convinced that Jesus was the Christ, the Son of the Living God, after reading CS Lewis's book, 'Mere Christianity'. He was given this book

in1999 by an inmate, Suny Wilson, who was the first British inmate to be sentenced to death, in the Philippines, in 1996.

The fact that Michael was given this paperback book by Suny Wilson, on his release from the death penalty and acquittal shows how the providential hand of God may be seen, for those with eyes to see, in the conversion of a sinner.

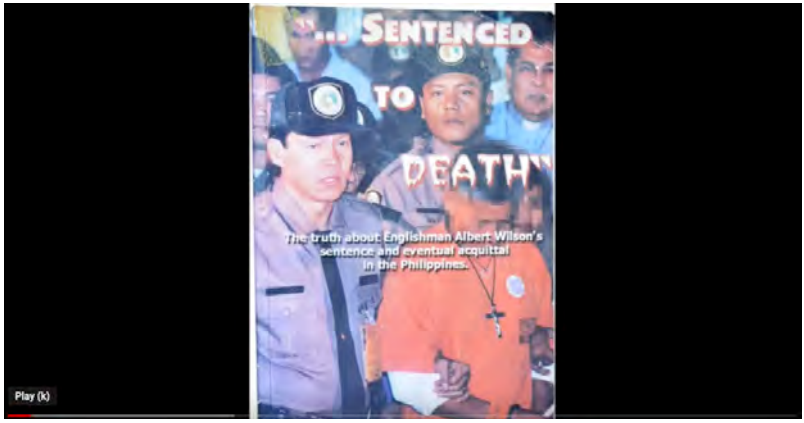
Suny Wilson

Inside The Jail

Suny Wilson's Story

Suny Wilson's story may be read in Alan Atkins book, *'Sentenced to Death'*, available upon request by email or viewed on the Television News (ITN) documentary, on YouTube. And in the book, *'Death By Lethal Injection'* , by Alan Atkins and David Clarke.

The Book

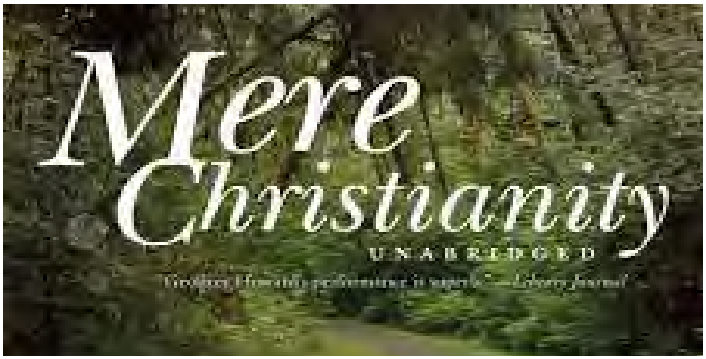


21 'SENTENCED TO DEATH', BY ALAN ATKINS

Suny Wilson an English Taxi driver from Kent, was sentenced to death in the Philippines, for a crime he never committed. It was during his four year term, on Death Row my brother Michael befriended him. And on

his acquittal, on the 19 December 1999, he gave Michael a plastic bag of paperback books, one of which was, 'Mere Christianity', by C. S Lewis.

Book Cover



C.S Lewis

This serves to show the providential hand of God stretching out to save a sinner.

Doctrines of The Grace Of God

Upon Michael's conversion, he read and studied the bible and realized that the doctrines of grace were those taught in the bible.

To understand the work we then engaged in you may view the following YouTube videos:-

Trojan Warrior's : The Beginnings, Part 1.
Trojan Warrior's: The Vision, Part 2
Trojan Warrior's: Our Doctrinal Foundation, Part 3.

Our First Mission To The Philippines

Trojan Warrior's Part 1

22 TROJAN WARRIOR'S: THE BEGINNINGS PART 1

Trojan Warrior's Part 2

23 TROJAN WARRIOR'S: THE VISION PART 2

Trojan Warrior's Part 3

24 TROJAN WARRIOR'S: OUR DOCTRINAL FOUNDATIONS PART 3

MICHAEL'S DEATH IN THE PRISON 2005

Sadly Michael died of tuberculosis in the prison, in May 2005, the year he was due for release and before our vision of bringing help to many was realized.

Michael Asleep

Olongapo Cemetery Philippines

Michael John Clarke Obituary

Michael was buried in the Philippines, in Olongapo City cemetery , and our family gathered in the Bierton Strict and Particular Baptists Chapel as a memorial meeting to mark this event, and this may be viewed on YouTube as *Obituary Michael John Clark 1 and 2.*

Obituary 1

[25 OBITUARY MICHAEL JOHN CLARKE 1]

Obituary 2

26 OBITUARY MICHAEL JOHN CLARKE 2

Michael Clarke's Testimony

His written testimony and story is told in our book Trojan Warrior's and his testimony is number 41 in the book.

CONCLUSION

The subject of baptism and what it means opens up very important doctrines of the Christian religion and any one seeking to promote the gospel of Christ must be able to deal with the contention that errors in biblical teaching promotes.

To be straight forward it was John the Baptists, the cousin of Jesus, who came to the people of Israel warning them to flee from the wrath of God, which was about to come upon the nation for their turning away from the ways of God. (And by the way the wrath of God did come upon the unbelieving Jews who had crucified the Lord Jesus and rejected him in AD 70). And he instructed those who were concerned and wanted to turn back to follow the Lord, according to their privileges and the terms under the Law of Moses, that they would be received and that baptism was the first step in that direction. Jesus him self came to John the Baptist and set an example demonstrating what should be done.

After Jesus had died and after his resurrection from the dead, he met with his disciples and instructed them to go into the whole world[8] teaching them that God receives sinners who turn from their wrong ways, and baptism in water symbolized there dying to self, and sin, and their desire to partake in

8 Matthew 28: 19-20.

salvation which is from sin death and hell.

This was the gospel we preached in the Philippines, and it does not matter how bad you have been God will accept any sinner who will turn from sin and believes in the Lord Jesus Christ. They will be saved.

In Baguio City , Baguio City Jail and Benguet District Jail, William Poloc, our sent and first Trojan Warrior, preached and taught the gospel of Christ to many after his release from New Bilibid Prion in August 2002, and I was privileged to baptise many inmates who had turned from sin, crime and immorality to follow Christ, through the preaching and teaching of William Poloc.

Summary Of The Mission And Work

After 20 years of the work of William Ola Poloc, the work goes on in the Philippines, which serves to show that we have good reason to believe that God answered our prayer, that we made for the Director of New Bilibid Prison Col. Ricaro Macala, in 2001.

You may view a summary of our Trojan Horse Mission to the Philippines and our recollection of the ongoing work in the YouTube video entitled.

Trojan Horse Mission

27 TROJAN HORSE MISSION TO THE PHILIPPINES 2022

Baguio Christ Centered Churches

Since August 2002, William Poloc has worked teaching the gospel of the lord Jesus Christ, baptising and founding, not only Baguio Christ Centred Church but several Christ Centred Churches throughout the Philippines. And in April 2022 I attended as a visitor and guest to there twentieth anniversary, each church member being baptised as Christians.

You may view a summary of the Trojan Horse Mission BCCC April 2022 as a YouTube Video.

Baguio Christ Centred Church 2022

28 TROJAN HORSE MISSION BCCC APRIL 2022

CHAPTER 7

The Doctrine Of Baptism

The Apostle Paul wrote to the Churches in Galatia, For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptised into Christ have put on Christ[9]. This reference to Churches refers to those who had believed the gospel and had been baptised, upon confession of their faith in the Lord Jesus they consisted of believers of both Jews and Gentile.

By their baptism they were one body, or group of people and not divided into classes of people as they would be according to the Law of Moses, which is what Paul means in his letter to the Corinthians[10] when he says, 'Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. They knew the Lord Jesus was born of Mary, her natural son and according to his genealogy the son of David, being a Jew and made distinct from a gentile being circumcised according to the Law of Moses but now, since his death and resurrection, according to the terms of the New Covenant, their is no distinction between Jew and Gentile. For they are all one in Christ Jesus, one body of believers. Here no distinction is made between the Jew or Gentile those being chosen in Christ by God the Father and redeemed by the Son, are one in Christ by the effectual working of God the Holy Spirit. And this is what water baptism symbolises.

---

9 **Galatians 3:26-27**

10 2 Corinthian 5:16.

Such a person has passed from death to life[11], they were once dead in trespasses and sins. They now have eternal life[12] and shall never die[13] **in a spiritual sense.**

They have been made alive to God in Christ[14]; they were once dead in trespasses sins and fitted[15] for eternal life and now called saints.

Sons Of God

The New Testament teaching concerning the children, or sons of God, is that the Lord Jesus Christ is the only begotten Son of God the Father, not a son by creation, or adoption, but by eternal generation. He is called the Word of God[16], was with God and was God. He having but one essence with the Father, the only begotten Son of God, by eternal generation.

Men are adopted into the family of God , they are sons, by adoption, through the grace of God. They were chosen in Christ, by God the Father, before the foundation of the world[17] and called the *elect* and in the order of their salvation, they were, in time, called to repentance and faith, regenerated by the Spirit of God, and so born again in time, and by faith receive Christ as their Saviour. These believers are the sons of God, by adoption, as they receive the spirit of adoption and so declared to be the adopted sons. So Christians are declared the true sons of God and not the reprobate Jews who rejected Christ. So both believing Jews or gentiles are declared to be the true sons of God, having been chosen in Christ before the foundation of the world, and in time called to faith in the Lord Jesus Christ. So with reference to baptism (dipping in water) it does not make us alive, or spiritually unite

---

11 1 John 3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

12 John 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

13 John 11:26 And whosoever liveth and believeth in me shall never die. Believest thou this?

14 Romans 6:11 "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

15 Colossians 1:12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

16 John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

17 4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

us to Christ, or to the church, or in any way save us. Baptism is the outward indication that a man by faith is following Christ in obedience, out of love to Him. Such are said to be justified by faith[18].

Doctrinal Issues That Matter

Regeneration[19] is the term used in the New Testament to a person being made alive to God in a spiritual sense, it is an act of God, not man[20]. God the Holy Ghost brings men to spiritual life[21], a sense of sin, and their need of forgiveness. Such people have been made alive to God[22] and are able and willing to believe in the Lord Jesus, they have been given a new heart.[23] With the new heart the person desires to seek after God, these will be saved[24]. And that is the result of the essential Word[25]. who is Christ himself, that brings such life to a dead person, who was dead in trespasses and sins[26]. It is an act of the grace of God, independent of the person's external call to life. This is the new birth[27] and one of many spiritual blessings[28] that were purchased by

---

18 Romans 5:1 - Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

19 John 3:7 "Marvel not that I said unto thee, Ye must be born again."

20 Titus 3:6 "Which he shed on us abundantly through Jesus Christ our Saviour;"

21 John 6:63 63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

22 Eph. 2:1 "And you hath he quickened, who were dead in trespasses and sins;"

23 Ezek 36:26 "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

24 Acts 16:31 "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

25 John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

26 Col. 3:13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

27 John 3:7 Marvel not that I said unto thee, Ye must be born again.

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

28 Eph. 1:3-5 3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

4 According as he hath chosen us in him before the foundation of the world,

the blood[29] of Jesus Christ.

The first step upon repentance and belief in the Lord Jesus Christ is to be baptised (dipped in water) upon confession of faith in Jesus Christ. Baptism it self in nothing but an outward sign, or expression of a sinner wishing to partake in the salvation that Jesus Christ brought to men.

The person baptising is not a special believer and by baptism does not make the believing candidate a member of a particular group or church. For reference and clarification I will leave you to read John Gill's treatment on this subject, in his book Infant Baptism, '*A Part and Pillar Of Popery*', listed in our further publications, at the end of this book.

The person being baptised, and obeying the gospel, demonstrates they are members of Christ mystical body[30] and being chosen by God the Father, in Christ, before ever the world was, unto salvation.

This is Reformed Doctrine not Arminianism

If it is then said that the believer must be dipped by someone having the authority to do so, and that authority being derived from them being baptised in a similar manner, and so on back to the Apostle's line of believers, then this is Popery. Please read Dr. John Gill's article on baptism, one of our publications previously mentioned, in which he exposes the false views of infant baptism and the doctrine of the pea do-baptist, as taught by Rome, the Anglican and Presbyterian Churches.

---

that we should be holy and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

29 1 Peter: 18-20 18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19 By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

30 1 Cor. 12: 27-31 27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing s, helps, governments, diversities of tongues.

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

Essential Doctrine

It is my view that this doctrine of baptism being only valid if performed by an authorized person is again the part and pillar of Popery.

It is essential that such people, infected by this view, learn the Christian and Reformed doctrine of Justification, fully treated by Dr John Gill's , book, '*Justification An Act Of God Not An Act of Faith*', and Justification in **his** *Body Of Doctrinal Divinity and Practical Divinity***,** See our Further Publication List.

In Summary

1 Baptism (being immersed in water) has no spiritual effect on the candidate, or the baptiser.

2 The water my be running, or still, or in the sea.

3 There is no such thing as holy water.
Holy Water is an Invention of Men; A Tradition

4 Baptism may be performed by any Christian man and not a special person, or officer of the Church.

5 When a believer identifies that a person has come to believe in the Lord Jesus for salvation, they are to instruct that person to be baptised.

6 To avoid difficulties about words and meaning the person baptizing should baptize the candidate in the name of the Father, the Son and the Holy Ghost, according to the authority and name of Jesus Christ.

7 The candidate is to be baptised upon confession of their own faith in the Lord Jesus Christ and not a belief in a set of articles of religion or creed.

8 Baptism is for those who can bear testimony to their faith in Christ and so not for infants, so when a young person is able to bare testimony to their faith in Christ they should be baptised.

9 The Dedication of Children is an invention of men and not to be practiced. Christian parents should bring up their children in the nurture and admonition of the Lord. Infant sprinkling is an invention of men, a tradition and not scriptural

10 Baptism is not an admission into a Church, or group of people or denomination.

11 The children of Christian parents are not members of the Church.

12 Baptism is an ordinance of Christ.

CHAPTER 8

Further Concerns

Soon after William Poloc had commenced his work in Baguio he soon

realized there was a great deal of work to be done in terms of education of those he met professing Christianity.

To view these concern view our video 29, Truth Had Fallen In The Street.

Truth Had Fallen In The Street

29 TRUTH HAD FALLEN IN THE STREET

The audio transcript of the video 29

Truth Had Fallen In The Street can be viewed in appendix 5 of this book.

A BRIEF HISTORY OF CHRIST CENTERED CHURCHES

This may be read in appendix 6 of this book.

30 A BRIEF HISTORY OF CHRIST CENTERED CHURCHES

CHAPTER 9

Encouraging William And A Field Manual

You may now realise why I was therefore greatly encouraged that William had realised those many errors in doctrine and practice among professing Christians and that William had seen the need to address the many errors being taught and received by Christians

It would seem William witnessed similar things and for that reason I wrote to encourage William to write a field manual sharing the problems and the identified needs and the things to teach to new converts.

This reminder and request to write the field manual may be viewed in our YouTube Video, '*William Poloc Field Manual*'.

Trojan Warrior Field Manual

30 TROJAN WARRIOR FIELD MANUAL

A transcript of the text for the field manual may be read in Appendix 1 of this book.

Recommendation and Support

In May, 2022, due to our experience in mission work, William wrote a letter of support and testimony to the Association of Grace Baptists Churches, in England in support of my application to recover our Bierton Chapel Trust. Here is the very encouraging letter of support from Bishop William O Poloc.

31 WILLIAM LETTER OF SUPPORT

Letter of Support

APPENDIX 1

Transcript Of The Field Manual Video

IN PROCESS

It was due to the good reports sent to me in England, during the past 20 years, by William and being informed of the number of outreach Churches being established, in the Northern Philippines. I was greatly encouraged and was moved to republish and make available Dr. John Gills, *Body of Doctrinal and Practical Divinity.* Which along side Louis Berkhof's, *Systematic Theology*, they might be fully equipped to promote and further the gospel of Christ. I sent the five volume set in January 2001.

And since William had established, first hand the Baguio Christ Centered Church, and several Christ Centred Churches in the various parts of the Philippines, it seemed reasonable for William to set in order a reliable account of the steps he took to commence the work that has been established starting from his first leaving the prison, in August 2002 to the present time.

He had already mentioned the need to correctly present monergistic theology, that is the reformed view of salvation, as express in both Louise Berkhof's work and Dr John Gill's, *Body of Doctrinal and Practical Divinity*. And I felt that an historic account of how he, upon his release from prison, was able to gain access to the prisons in Baguio City and Benguet Provincial jails was needed.

How was he able to speak to the inmates and teach them the gospel, and how did he realise some inmates were ready to receive the gospel and be baptised. Also how did he continue the work in teaching the various truths of the Christian religion to prison inmates.

And then how did he commence the formation of Baguio Christ Centered Church. I was greatly encouraged by Williams testimony that he sent me in

his book, *Called form Darkness Into His Marvellous light*, which I feel should be included as an appendix to the manual.

In so doing relate any errors that he uncounted and corrected in order to ensure the hearers were not infected by the false teachings relating gospel truths such as Arminianism the function of men and women in the Church and false prophesies, or the rolling and falling on the floor and other false religious expressions.

And also the method taken to ensure the singing of hymns, Psalms and spiritual songs were established, in such a way the song content was free from doctrinal errors.

This purpose of the manual being to assist future ministers, who upon release from prison, or being sent by the Church, might have some guide and help from some one who had gone before them.

God willing the Manual with be forth coming.

APPENDIX 2

32 FOREWORD BY RICHARDO MACALA

Foreword By Ricardo Macala

Foreward
Richardo Macala
REPUBLIC OF THE PHILIPPINES
BUREAU OF CORRECTIONS
Muntinlupa City

Matth. 25, verse 36

It is both a privilege and pleasure to write the foreword of this book in my capacity as Director of the Bureau of Corrections. By the grace of the Almighty God, I accepted this challenge with the knowledge that people are put in prison, not for further punishment, but rather that they may benefit from their confinement and re-enter the community with positive attitudes.

The Bureau's mission is the orderly rehabilitation of its wards when clearly their spiritual upliftment is of major significance. A former prisoner, Reverent Lucas P. Dangatan, Jr. founded the New Bilibid Prison Christian Church and Theological Institute in 1989 after his release. Just recently, he was appointed President of the Trojan Horse International Christian Ministries (Philippines) Incorporated, in recognition of his spiritual guidance extended to past and present inmates.

The work of Trojan Horse Ministries and other similar organization is truly impressive as manifested by the sixty-five testimonies of former hardcore criminals who have been imbued with the Holy Spirit. This book focuses on these people who are a small, but important illustration of how

"faith moves mountains". Clearly any guidance of this nature is wholly empathetic with the Bureau's mission and I, as Director, will ensure the prison records of those who have "positively found their way" will attest the same in support of "Executive Clemency" application.

It has been said that people are responsible for the result of the organisations that they serve. Nobody can really argue with that statement, but it remains most apposite in the "correction" industry. All of us must pull together in ensuring the Bureau of Corrections succeeds in its mission and objectives. Accordingly, I extend my thanks and gratitude to all the "Trojan Horses" in our community and wish them success. Ad infinitum.

P/Col Ricardo B. Macala. Hon. Director Bureau of Corrections.

"Bilangguan Man ay Paraiso sa Patakaran no Maka Diyos at Maka Tao"

APPENDIX 3

33 FOREWORD BY JOSE CALIDA

___Foreword By Jose Calida

Foreword UnderSecretary
Jose C. Calida
Department of Justice Manila,
Philippines

I am honored to write the foreword of David Clarke's book entitled "Trojan Warriors - Objective: Setting Captives Free." The intriguing title of the book alludes to the Greek mythology about the rescue of Helen of Troy by using a wooden horse that hid the warriors. I can understand the literary license that the author employed to catch the attention of the reader because a book, to be of any use, must be read. However, this book is not about deceptive tricks to mislead the enemy.

The underpinning premise of this book is that all men have sinned and fall short of the glory of God (Romans 3:23). This being so, we are captives of sin, imprisoned in our own futility, and therefore, in need of a redeemer. Some are literally imprisoned behind bars and barbed wires, like the inmates in the New Bilibid Prison in Muntinlupa for sins they have committed to society. Many however, are incarcerated in spiritual dungeons, without bars, without guards. One is no better than the other. Both prisons eventually lead to destruction and death unless God intervenes.

God's loving intervention in man's history is the core message of the

gospel and of this book. The good news is that we are not shipwrecks, floating aimlessly in the sea of hopelessness. There is a God who loves us tremendously, who desires to salvage us and make us useful once again according to His original plan. This is what salvation is all about.

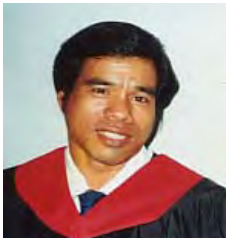
When Jesus read the scroll of the prophet Isaiah in the synagogue that he was sent "to proclaim freedom for the prisoners" (Luke 4:18), he was, in fact, stating one of the profound truths of his ministry. And that is, there is hope of forgiveness and healing because of the cross he had to endure for our sake. The choice whether we should remain prisoners or not ultimately rests on us. I encourage the reader to read the lives of the prisoners depicted in this book in the hope that they will see that only Jesus can truly set us free.

Jose C. Calida.

APPENDIX 4

34 TROJAN WARRIOR'S INMATE TESTIMONY

The Testimony Of Basilio B. Malarbob



Name:	Basilio B. Malarbob
Number:	N96 P-2907
Dorm:	13 D B.O.C.
Age/ DOB:	43 years 12 March 1959
Sentence:	Life
Crime:	Murder
Profession:	Woodcarver
Status:	Married
Family Address:	Imelda B. Malarbob, Pitawan, Hingyon, Ifueo, Province.

My Life Story August 2001

I am Basilio Malarbob, an inmate in New Bilibid Prison, Philippines. I was born 12 March, 1959.

And am writing this my testimony at the request if David Clarke who came on a mission to preach the gospel in New Bilibid prison in October, 2001 and who had sent us copies of his book, for our theological library in the prison. The mission was called *Trojan Horse.*

I was sentenced to life in prison for murder and by profession am a wood carver. After a period of time I was brought realise the need of salvation that Jesus Christ came to give men, so this is my testimony.

Dear Friends in Christ, and Readers,

Greetings to everybody who wants to know Jesus Christ in their lives. From his power, love and mercy to all sinners who would like to receive his cleansing power by his blood shed on Calvary Hill for the remission of all sins. Through Him only we shall receive Eternal Life, in Jesus name, the Son of the Living God.

I am affirming, before the public, what God, Jesus Christ, has done for me, turning my sorrows and sufferings into joy, converting me from Paganism to Christianity, from darkness to the Light, - to encourage you dear Readers to make a new decision to accept the Lord Jesus Christ in your life. It is not too late for you to do it, to commit your selves totally to the Lord. If you comply with his commands he will help you and give you abundant blessings.

I am Basilio B. Malarbob, born among the poorest in our place, Cababuyan, Hingyon, Ifugeo Province. Married to Imelda B. Malarbob, God has given us gifts of five children with his blessings, namely Randy, Roldan, Melba, Myrna, and Helen. I love them all very much.

Because we belong to a poor family, we could not hire a private lawyer to defend my case of murder due to insanity. My previous life had been very miserable and disgraceful and detestable in the sight of God, because of the worldly principles that had control of me. I was engaged in many vices that had grasped me, such as gambling, smoking and drinking. - Intoxicating habits, which included sacrificing to Idols like the pagan, I had become, the most detestable to God. I even carved wooden idols for business, and sold them to antique collectors and tourists. However I was still unhappy, and although I worked hard to support my family, we were still starving and financially hard —up, because I entrusted to pagan gods, the most useless in every thing.

I became more miserable, as I soon became possessed by demons. My insanity led to the neglect of my family, a great pity, and lasted for a long, long time. My parents and relatives bound my hands and feet every time I was possessed to stop me loitering and to prevent me from doing harm around our place. The pagan gods did nothing to help, even when my parents

offered pigs and chickens or other animals. It was useless.

So at an appointed day and time it was arranged for me to go to the mental hospital for psychoanalysis and treatment but it was tragic and all in vain. Before the appointed time came I was again under the influence of the devil, and hacked to death one of our neighbours. That mysterious incident led to my incarceration.

When I regained my conscious mind, my good senses, I was surprised to find that I was isolated in a dark room, with my hands bound with chains. I was ignorant of everything that had happened, and did not know why I was imprisoned in that dark room. They told me that I had murdered a man in our community, but I had no idea how or why or what I had done. When they had finished relating the whole story I was trembling with fear, thinking of the situation of my family, parents and relatives. Nevertheless I had to accept my fate and my fortune.

At first inside the provincial jail, I had no hope to live because of the many burdens, so heavy that my weak shoulders could not bear them any longer It was at this time that I began to wonder who was the true God, who could heal my broken heart, and my sickness and my sore head. I began to renounce the useless pagan gods and to turn to the real God. Then, several Christian ministers came to share the truth of the Word of God, and brought the Love of the real God to sinners like myself. Then I came to know Jesus Christ, the Son of God, who was sacrificed for us, to save mankind from the bondage of sin (Exo.12 1-20 Cor.5. 7.) I decided to love Jesus Christ, receive Him, and accept Him as my Lord and Saviour deep in my heart. That led to my water baptism in obedience to Jesus' command, a year after my crime, in 1995. Since I entrusted my life to the Lord I have recovered my health and started to be happy and joyful, having a new peace of mind and fearing God. My lost hope has been restored by the work of the Holy Spirit, which gives me inspiration and hope for the future. Since I gave my life to him, I have never again been possessed by demons. I read and learned from His words in the Book of Mark (1. 21-28) that Jesus Christ has authority to drive out demons, and by putting your faith and belief in Him you will be cleansed from sickness, iniquities, and have the gift of Eternal Life — the salvation which counts the most. That was the start of my Christian life, turning away from paganism and starting a new life.

The judge convicted me and gave me a life sentence. They transferred me to N.B.P. Maximum Security Compound. Here inside the Compound I am growing more in the knowledge of his Grace, spending my time studying his words in the School of Theology (NBPTI) under the supervision of Rev. Luke Dangatan Jr. the Director of this institution. I came to know the

Scriptures, to study them, 'to show thyself to be approved unto God' (2 Tim 2:15) So I thank the Lord for putting me inside prison for this great opportunity to concentrate on the study of His Words for His purpose (Rom 8:28); for putting things in order to let me know his great healing power, so that I might turn to Him, to praise and adore Him, and be one of his servants for the rest of my life.

Most of all however I want to be used to testify to His goodness, righteousness and His power to defeat the pagan gods. The pagan gods were useless and powerless to heal the sickness that was in my life. I was only healed and relieved from my anxiety, sufferings and sickness when I received Jesus Christ as my Lord and Saviour. Then I was completely released from the bondage of sin. If you know the truth, the truth will set you free (John 8:32). He will set the captives free from their sins if they come to know the truth in Jesus Christ, the Lord and Son of the Living God.

Now that I have experienced being possessed by demons, having knowledge of being convicted by the exertion of direct control, being influenced by the derangement of my mind. My mind was made blind, my memory destroyed, and I was even made mute, speechless and senseless. Sometimes even my sight would change, so that people seemed to change appearance, swelling, fearful and disgusting to my eyes.

So, my dear readers, I share with you the badness of the demons and Satan also, and the goodness of Jesus Christ through my own personal experience.

When I received Jesus Christ as my own personal Saviour all the feelings of anxiety, depression, agony, insanity and my sore head were relieved and all my sufferings turned to joy.

It is true that when you are possessed by devils your moral and spiritual disposition changes confirming the following passages; Matt. 4: 24, Luke 8:36, Mark 5:3-4, John 10:21. etc. The only solution to these problems — physical, emotional, financial and spiritual burdens — is to entrust them all to Lord Jesus Christ, to repent and receive him as your own personal Saviour. God is merciful and will pardon sin (Isa 1:18) Surely God will bless you and count you as one of his children of the light, and no longer a son of the devil. As you receive Him and have all your iniquities wiped out, cleansed by his blood shed on the Hill of Calvary, when he said ' It is finished' (John 19: 30) you will experience the confirmation of all believers.

As for me now, I am going to serve the Lord. I am serving the Lord through teaching.

Inside the prison, and I will continue when I am eventually released. I am teaching Angelology, which pertains to angels, Satan and devils. I have

knowledge of their wiles and schemes through my own experience, and I can help people who are possessed by teaching them to accept Jesus Christ into their lives.

The knowledge that I learn from this Theological School, inculcated by the Reverend Luke P. Dangatan Jr., and his faculty will be of great help for teaching, correcting and rebuking, (2 Tim: 3:16-17) to teach people how to fight and how to overcome suffering, trials and temptations, and to trust in the mighty power of Jesus Christ. (Jas. 4: 7-10. Resist the devil and he will flee from you, come near to God, purify your heart, and humble yourself before the Lord and he will lift you up.

I therefore conclude my testimony with my own personal composition, 'Lord pardon me' as my expression of thanksgiving to the Lord for His Faithfulness.

Lord Pardon Me

I beg your pardon Lord,
For the offences I have offended you with,
Due to my insanity,
I beg your pardon. I need you in my life,
You are the hope of my life'
From my agony and my anxiety
I beg your pardon.

Now that I know you Lord, I
I will do what you want me to do,
For the rest of my life
Until my life is through
You healed my life
From insanity to sanity
You redeemed me from darkness to light,
Shine on me,

And on my way to you Lord,
I beg your pardon.
I need you I my life,
You are my hope and everything,
I need your holiness my whole life through
For the rest of my life, as long as I live
I will extol your name as my covenant to you,
For my whole life through

So I beg your pardon.
(Repeat 2nd and 3rd.)

My very best,
Basilio B. Malarbob.
Pstr. Andy C. Dolin
Associate pastor.
Witnesses: Rev. Luke P. Dangatan Jr.
Director, NBPTI (Head Pastor)

APPENDIX 5

35 TROJAN WARRIOR'S, INMATE TESTIMONY

The Testimony Of Michael John Clarke

MICHAEL JOHN CLARKE

August 14th 2001

Name	Michael John Clarke
Age	54 years
D.O.B.	27 September 1946
Previous Occupation	
Status	Widower
	8-A
Crime	Promoting Child Prostitution, "Alleged".
Sentence	14-16 years
Family Address	11 Hayling Close, Fareham, Hampshire, England, PO143AE.

Dear Reader,

As you may have gathered, I am the older brother of David Clarke, the team leader of the 'Trojan Horse Mission' and it is my privilege and

honour to use this opportunity to tell you that the Bible is FACT and not fiction, and Jesus Christ is ALIVE.

In this testimony I will only highlight certain parts of my life, as David has already covered some of it in his book 'Converted on LSD trip'

In addition to this, I invite you to access our web-site 'Michael's Story', which shows quite clearly how God allows evil, (which in my case was the fabricated criminal case brought against me) in order to show that he is the Almighty God. Everything that happens is the bringing to pass of His Divine plan, which was conceived in Eternity.

Prior to my first visit to the Philippines in February 1995, my concept of Christianity was only that there was a God, and that was enough. I considered myself to be 'normal' and in control of my own destiny – How wrong I was!

As a tourist I first stayed in Angeles and Olongapo cities. I was amazed at the abundance of 'Girlie Bars' and nightlife. It was crystal clear that sex was on the menu at a very low price.

On my return to England I formed my very own 'Paradise Express' travel business, the aim of which was to offer low cost holidays to my fellow countrymen. I thought I was on to a winner, because there are no such things as 'Girlie Bars' in England.

To cut the story short, within a few months my business was up and running and I returned to the Philippines to welcome my first influx of customers.

On 5 June 1995 I was arrested for promoting child prostitution, and later sentenced to 14 to 16 years' imprisonment. I have protested and always will, protest my innocence. There were no child victims or child complainants; my reference to girls was only a general reference to girls as in 'Spice Girls', the pop group. I was not promoting children; I want to establish that in your mind.

After this, as you can imagine, I was very bitter and full of hate. Why, why, why have I been wrongly convicted, I would ask myself. I just could not understand why God would allow such a thing. Suicide was constantly on my mind.

A foreign Christian missionary worker who encouraged me to seek the Lord for the answer to this big question then gave me a bible.

For the next few years I read the bible, and attended numerous so-called Christian gatherings, all of which seemed to differ in their interpretation of the Scriptures, which left me more confused. One day my friend Suny Wilson was acquitted from Death Row, and on his release gave me a book *'Mere Christianity'*, by CS Lewis. After reading it my eyes were opened to the truth. Everything began to make sense and I was drawn unknowingly

to 'Jesus is the Christ' fellowship. Rev. Joseph Kim was the head pastor. He could see that I was thirsty and over a period of several months loaned me a vast array of books, which he assured me, would illuminate my mind further regarding this great mystery of mankind's creation.

I soon realized that for the last four years the Lord had been pulling me to him. He broke my yoke of bondage – I was saved from the power of Satan and given eternal Life. God revealed to me that he had to let me taste a little bit of hell in order to save my soul. By God's Grace alone I was saved. He gave me faith and the ability to repent from my former life.

After I was reborn, the Holy Spirit became very active in my life, and taught me to forgive the people responsible for my wrongful conviction. The power of Christ led me by force to a makeshift baptism in a 45-gallon ex-oil drum, in order to proclaim to the world that I was indeed one of God's chosen people. With me were 24 other believers who were baptised unto death and new life in Christ.

I have now devoted my life to the Lord and urge everyone to read, study, and meditate on some words of scripture: The Book of John, chapter 3. Humble yourselves and ask God to come into your lives.

If anyone feels the need to write to me, please do not hesitate, as that would be a sure sign that God is drawing you near to Him. Please use my address in England for correspondence. I pray to the Lord that he may Bless everyone who reads this book and I ask the Holy Spirit to guide them to the Book of Revelation 12.11

Signed by: Michael J Clarke, Ambassador of Christ.

Duly witnessed by: Pastor Andy C. Dolin, Associate pastor, NBP Christian Church.

Message to the World (11 August 2001)

From Michael J. Clarke

It is my pleasure and to the GLORY OF GOD to proclaim that by God's Grace I have been saved from the power of sin and hell. Through FAITH and BELIEF that JESUS IS THE CHRIST I have now been granted ETERNAL LIFE.

This same offer of salvation is available to anyone who truly believes. The Bible is FACT not fiction and I implore everyone to read, study and meditate on John 3 and ask the Lord to have mercy on your soul.

It is my prayer that my plea will also touch the hearts of all the bar owners and operators in Angeles City who knew me in 1995 when I was operating my Paradise Express travel business. Even though they know that I was charged and convicted for a crime that was totally fabricated, it doesn't

alter the fact that the life I was then living was saturated in sin. My master was the devil, of which I was totally ignorant. It is my duty to tell you that you are all being totally deceived and living in a false paradise. Take heed of my words of truth and change your life's direction, with JESUS at the helm. I am not telling you to abandon your business! Just change the menu, kick out sin and promote tourism of a different nature in this beautiful country and your rewards will surpass your wildest dreams.

I have now completely forgiven my complainant and pray for his soul. I realize that God allowed him to be used by Satan in order to bring about my salvation.

At 10 am on 12 August, I will be giving my testimony ,live on the Internet, God willing, here in Bilibid Prison. My brother David is the team leader of the 'Trojan Horse Mission' whose aim is 'Setting captives free'.

For further information:

Or e-mail David:

Please read also the NBI Report mentioned below:

(The National Bureau of Investigation's Report on this site will shock you.) As recorded in *Trojan Warrior's NBI Report.*

After this report it was expected Michael would have bee acquitted. See the following Letter: Written by the Tourist Liazon Officer, Olongapo City, Harry Joost.

(Habakkuk 2:1-4)

May god Bless you all, signed Michael John Clarke.

BELIEVE IT OR NOT

By Michael Clarke

A MESSAGE TO ALL MY BROTHERS IN CHRIST

We are at war and as Christians we become members of 'God's Army'. We are all involved in this warfare whether we like it or not, and whether we are aware of it or not. Heaven's war is now on EARTH and it's no joke!

The Bible clearly tells us that the 'origin' of this war was in the cosmic realm, before the creation of man, in an 'Angelic' rebellion against the 'Lordship of God'

How could such a rebellion happen in the presence of our God Almighty? The Scriptures help us with this (Deut 29-29) 'The secret things belong to the Lord our God, but those things are revealed which belong to us and to our children forever.'

This war will not end until the final judgment of evil supernaturalism. Until this final judgment, Satan, together with one third of God's former angels whom he managed to persuade to join him, will continue and become

positively worse. - 'The number of fallen angels is unknown'

Assured of victory

Although the Scriptures clearly show that God will have the final victory in this war, the battle will continue with Satan's army doing its utmost to try stop mankind being re-united to its rightful Father, God Almighty.

Be prepared

Once we accept this reality we need to condition ourselves, so to speak, and put on our 'Spiritual Glasses' of Warfare. If we underestimate this warning we will, without a shadow of a doubt, become casualties of war. The Bible itself is a training manual for all God's Army. However, to make us more efficient, God has inspired many Christian writers, who have had first hand experience of life in the mission field, to highlight the importance of this training, together with the dangers that await the unprepared. God's message on this topic is readily available in Christian bookstores and public libraries. Good instruction on this subject awaits all that are prepared to join a Bible study class.

Knowing the enemy (2 Cor. 2-11)

'Lest Satan should take advantage of us, for we are not ignorant of his devices'

Unfortunately many Christians have a false sense of security! They tend to focus all their attention on Jesus and ignore the abundance of scriptural warnings. When this happens the adversary is delighted and his 'soldier demons' will attack

(1Pet 5-8) ' Be of sober spirit, be on the alert. Your adversary the Devil prowls around like a roaring lion, seeking someone to devour.'

Warning

Scripture clearly shows that it is possible for true Christians to be devoured by the Devil because the warning was given directly to them, but this does not mean that we shall loose our salvation because that is impossible. We shall suffer calamity for not abiding in God's armor. To confirm this read 1Tim 3-6 and 2 Tim 2-26. Also Paul warns us of this reality in 2Cor 11-3.

The War

This is best described as a 'sin war' in three dimensions:

1. Sin is personal:- it comes from within. It is our fallen nature, which is always inclined towards evil. The classic description of this inner warfare of our flesh against the indwelling Holy Spirit is found in Gal. 5 16-21.

2. Sin is social:- it comes from without. This is the problem of the world with all its temptations. The classic description of social sin is found in 1 John 2 15-17.

3 Sin is supernatural:- it comes from above, directly from Satan and his

demons, principalities and his powers. Eph. 6.12

The third dimension is the most difficult to understand and to handle. It is also the most frightening:

DEMONS.

What are demons? God has not chosen to reveal the origin of demons. However it appears that they are not in the same class as the fallen angels, but are somehow directly associated with Satan's rebellion and are members of his Army. Having said this we can conclude that demons are individuals with supernatural evil powers.

My main concern is to draw your attention to the reality of these powers. To underestimate this fact is fatal, just as to overestimate the problem could also make things difficult for Christians. Satan can and will take advantage of both these situations. However if we reject these powers, we must come up with another reason for the Son of God having come into this world.

Having said that we can be sure of ample protection, not only from the direct indwelling of the Holy Spirit, but also the ever present protection of God's own Angels and their powers, which, according to Scripture are twice that of Satan.

Demons are best described as evil spirits assigned to individuals on a personal level, whose main purpose is to influence the individual's mind and to control their will. This is what the Scriptures mean by 'demon possessed' This does not mean possession, as this implies total ownership. Satan and his demons don't own anything apart from their own evil. They are usurpers. God owns everything. However God holds all persons responsible for their own actions, and it must be understood that there are different levels of denomination, ranging from mild to very extreme.

Can Christians be demonized?

Most believers would hold the negative view based on the assumption that the Holy Spirit will not or cannot dwell in the same body as demons. There is not a single verse of Scripture, which states that true believers cannot under any circumstances be demonized. On the contrary, Scripture is full of warnings of such a possibility.

The presence of the Holy Spirit does not, of itself, prevent demonization, just as it does not, in itself, prevent the Christian from sinning. The Holy Spirit is not afraid of demons, and will enter the body of a believer even if they are there. All believers prior to conversion have become demonized to some degree, and, the amount of sin and the amount of power it had over them will determine the amount of power needed to completely free them from this bondage of sin. In many cases it is a matter of the person still dwelling on their past, which is used by the demons to torment them.

Church history

A study of the writings of the early church fathers reveals that they understood that the Christians could be demonized. Because of this they created a 'lay order's of exorcists who took new believers through deliverance after their conversion to Christ and before their public Baptism.

Worldwide contemporary experience is now unanimous in the view that some true Christians under unusual conditions of sin can be demonized. It is also possible for a believer to have picked up a demon or demons after conversion, through their own sin and/or the serious sin of others committed against them. It could also be caused by heredity, parental rejection, and contact with demonized persons, curses and even rock music. These are just some of the ways that the demons gain entry either before or after conversion to the body or the mind and hide deeply within the person's structure. It is through lack of discernment and ignorance that Christians render themselves so vulnerable to demon attack. Example: Let us assume that our body is a house, and in that house there is a basement, which we shall call our inner structure. In this basement there is 'garbage' which in our case is our emotional and/or spiritual 'garbage'. Demons are like rats – they feed on 'garbage' In some cases this garbage has been there for years and will take a lot of time and effort to remove. If it is not removed the demons will continue to feed. Likewise if the rats are removed and the garbage remains, they will surely return, with others, and continue to feed.

The answer:

In most cases a person can handle this problem themselves. The new life of every born again believer is in constant battle with the old self, and in this battle the Holy Spirit which is inside them is constantly bringing to the surface all this deep- rooted garbage, which is brought before the Lord by way of repentance. This is 'sin garbage'

True repentance:

If you only repent ' about' or 'over' this 'sin garbage' it will remain like food for the demons to feed on! You must repent from your sins, which will leave them dead. This is very important; otherwise it will have no effect. Your repentance must be a sincere pledge…you must clean the basement.

Final words:

Please heed my warning! This war is <u>real</u>. If you feel that you want to know more about this warfare I highly recommend the following books –

Christian Warfare, by Dr. Martin Lloyd Jones

Defeating Dark Angels, by Charles H. Kraft

The Devil's Disciples, by Jeff Godwin (a must for parents)

APPENDIX 6

Audio To Text Transcript Of Truth Had Fallen In The Street.

I was greatly encouraged by this move, since William had realized that Arminianism, which was the root of many of these errors in the Christian religion, needed to be addressed by teaching the biblical and reformed view of salvation.

This had been my experience in my earlier and present Christian life. I had recently experienced persecution from a Church in Warsash in Hampshire by elders of a church who wished to promote women elders in the church, which was directly contradictory to bible teaching, and for this reason I had asked lucus Dangatan, the head pastor in the New Bilibid Prison Theological Institute to launch an assignment asking some of his students, and qualified men, who were inmate prisoners, to write an assignment on the roles of women in the church as I had noticed in the prison ladies were functioning and called pastoras, a female name for pastor. This assignment may be read in our book *Trojan Warrior's* and *Mary, Mary Quite Contrary*. To my disappointment, Lucas didn't wish for them to do it as they relied on many women coming into the prison, who supplied money and much needed goods, and he did not wish to upset the women. It was my view that they would be ideally suited to write such an assignment as they were free from the outside world and would be directed by the bible alone and not the influenced of the false ways of the churches they were to meet on outside world on their release.

Not only so Lucas asked, my brother, not to make too much of the sovereignty of God because many of the men held Arminian views, the very root error held by the elders of the Warsash Church and other churches I had attended.

Also, I had met with strange behaviour in the meetings of others in Churches in Hampshire, where people were falling over on the floor, running and the like, and making noises like dog barking, coupled with the use or rain sticks to create an atmosphere of spirituality. These groups maintained the were speaking in tongues and worshiping God. At one such meeting I met a visitor from the Vine Airport Church, in Toronto, who promoted that activity calling it the Toronto Blessing. This practice was oppose to the gospel of Christ and had nothing to do with the gospel of Christ and Christian life. I also witnessed groups allegedly speaking in tongue, all at once just like the practice of Kundalini, in the Buddhist religion. It was wrong.

Another religious practice that developed was people *grave hugging*, by those who wanted to get spiritual power from a deceased person. Some wishing to hug the grave of C.S. Lewis and Smith Wigglesworth, none of

which, is scriptural and is on a par with spiritualism, and the use of crosses, candles and relics to promote spirituality.

At another such meeting in England, of the Christian Business Men's Fellowship, they were being convinced of the presence of God by glittering particles of gold resting on people's heads, shoulders or clothing. I think they called it glory dust, but this practice was not known nor sanctioned by evidence from scripture, leaving an open door for and false teaching to spread.

It was all wrong and not according to the bible and not to be engaged in or encouraged.

On our second mission visit to the Prison, on 12 October 2002, which William Poloc may have heard of, was another disturbing event that took place, where a visiting guest, whom we had invited from England, to speak to several inmates, including gang commanders, in the Officer in Charges room with guards present. At that meeting with Gordon Smith, Alistair Sutherland and me, we witnessed this visiting guest speaker from England address the inmates, by saying he wanted them to speak in tongues. He asked them to repeat exactly what he was going to say. There were about twenty inmates, none of whom we knew were Christian. Two were Gang Commanders and it was a privileged opportunity to preach the gospel to them. This visitor took over the meeting and he then began to speak, just like those who say they are speaking in tongues, making unintelligible speech, and he got them to copy him. He did this repeatedly several times, and they and they all copied him.

In his journal, which he published to the group, this visiting guest wrote that it was like a mini Pentecost and that all the inmates got saved (his words) and baptised in the spirit, including the guards.

It was just nonsense, and a deception, and should never be repeated.

Furthermore, on another occasion, whilst in Olongapo City, I witnessed so-called prophecy, predicting certain things by means of warnings, such as unless certain things are done, necessary money would be withheld. Again, this was not Christian religion but the opposite.

I was therefore encouraged that William had seen the need to address these many issues being taught and received by Christians. In his day it would seem William witnessed similar things that I had experienced and for that reason I wrote and encouraged him to write a field manual, sharing the problems that he had identified, and the needs and the things to teach to new converts. I believed it right was encouraged by William and their adoption of Louis Berkof's Systematic Theology and their theological Institute and so it was, in 2019 I began working on a new republished edition of Dr

John's Gill's Body of Doctrinal and Practical Divinity, and publishing it as a special edition, dedicating it to students teachers and pastors of Christ-Centered Churches, in the Philippines. I made this available as a five volume set, and as PDF downloads, with hard printed copies.

APPENDIX 7

A Brief History Of The Christ Centered Churches Phils.

By William Ola Poloc.

YouTube https://youtu.be/eFnHFtToQVE

Before returning to City of Baguio after my released from my incarceration on August 2002, I had a chance to meet with Rev. David Clarke and company. The consensus of our meeting was to send me as the first Trojan Horse missionary to start a pioneering work to the prisons in the northern part of the country. Well, I took this given opportunity so I could start a ministry in our city, likewise to share the gospel to my families, relatives and friends.

In due course, I started the prison ministry with the assistance of my wife who became a born again Christian that time. (She was baptised by Rev. Lucas Dangatan Jr. later). To start my ministry, I have to write letters of request to the jail wardens of the City and the Province about my concern to the inmates. By God's providence, my letters were given due cognizance by the head of the institutions. This led us with my wife to start ministering to the inmates inside the jails respectively.

Later, I informed Rev. David Clarke about God's work in prison and how God is mightily using us. This moved them to come and visit the work and also help us minister to the inmates at the Baguio City jail and Provincial Jail. Their arrival was truly a blessing! Through their preaching of the gospel, lots of inmates came to believe in Jesus Christ and committed themselves to undergo water baptism inside the jails. After a week of staying with us, the group went back to Manila in January 2003 and we continued the ministries that God has entrusted to us.

On 2003, that year, we started a small church under the name Baguio Christ-Centred Church Inc.(BCCCI) within the city. Doctor Lucas Dangatan Jr. and I partnered with the work. Dr. Lucas is the founder and president of the Jeruel Institute of Theology inside the Bureau of Correction. The first thing we did was to reach out the family members of my co-former inmates who are still confined in prison. We conducted a house to house weekly bible studies to them. By the grace of God, many of them were enlightened and committed themselves to the church. They were the first family members of the BCCCI. After sometime, Doctor Lucas went back to Manila to continue

his ministerial work inside the Bureau Of Corrections. I served as the pastor of the BCCCI with a zeal teaching our church members to grow spiritually.

On 2004, I decided to continue my theological pursuit for a higher degree and at the same time doing my pastoral work. It was during this year, that my previous knowledge about monergistic teachings and sovereignty of God had been systematized. As a result, this led me to change my theological perspectives most especially on the doctrine of salvation. The prevalence of Arminianism from many churches around the city eventually challenge me to o pen the Christ-Centred Theological School (CCTS)same time of the year. The school adheres to a reformed doctrine and is given free purposely to spread the reformed doctrines and to cater ministers and Christians who cannot afford to enrol is an expensive seminary. By the grace of God, many of them graduated from our Theological School and are now mightily being used by God to date. Glory to God!

On 2005, God continually bless His work in us. He led us to open another jail ministry at the Bureau of Jail Management and Penology (BJMP) at La Trinidad, Benguet. The BCCCI are now ministering to three (3) jails.

On 2006, the Kamog Christ-Centred Church (KCCC) in Sablan, Benguet Province came into existence pioneered by pastors Nardo and Glen, An alumna of CCTS who have graduated a 2 years course diploma in theology.

On 2008, another church followed; the Pinsao Christ-Centred Church (PCCC). The church was pioneered Rev. Aladdin Kayasben,who is also a Bachelor in Theology Graduate of CCTS.

On 2009, the BCCCI sent Pastor Mario and sister wife for a mission in Nueva Ecija. By God's guidance and provision,they were able to establish the Villa Floresta Chris-Centred Church (VCCC) in San Jose, Nueva Ecija. Pastor Mario is formerly one of the faculty members of CCTS who was sent for a missionary work.

On 2010, the BCCCI was registered under Sec. Reg: CN201027319. This registry insures all Christ- Centred Churches that is under the umbrella of BCCCI. During the years we continually experience God's tremendous blessings upon BCCCI and CCTS. Souls were added into the church and many graduated from our school. Christ Centred Churches were being established around the archipelago. Moreover, God also moved a sister to sponsor a radio program for BCCCI to preach the gospel on air that lasted for almost a decade. Though crossroads (trial, difficulties etc.) were inevitable in our ministerial works yet we consider them a mere blessings and parts of our calling.

On 2012, the Muntinlupa Christ-Centred Church (MCCC) also came into existence. The church was started by Rev. Dante Marcos a former

inmate at the Medium Security Compound. The outset of his p1oneenng work existed Just after his release from prison.

The following year 20l3, I started to organize the Prisoners Of Christ Organization Philippines (POCOP). This is a group of ex convicted convicts released from incarceration and who are now serving the Lord from the different places throughout the country. The primary purpose of this organisation is to help Christian ex-convicts to usher the into a Christian Church within their community. This group also conducts and annual assembly where all its members come together for fellowship and sharing with one another the works of god entrusted to them. To date the POCOP has a has a large membership all over the Philippines of which I serve as their President.

On 2014, Another inmate by the name pastor Elton whom I have been helping process his paper who was also released from prison. Just after his release, I encourage him to start a ministry in Las Pinas at his residential place. By God's providence the Las Pinas Christ-Centred Church was brought forth. That is now pasturing the LPCCC.

On 2015, a year after, Pastor Fred Batac informed me of having started a church in Aborlan. Palawan their outreach ministries inside the penal colonies. After wards l ordained him as a license minister and installed too some of elders of the Church. To date Pastor Fred is pasturing the Aborlan Christ Centred Church (ACCC).

On 2018, Pastor Polly Esperas, started a ministry at his wife's place in Lubao, Pampanga. He called me up and wanted to affiliate the church he started. We went to visit him and met the family members of the Church. This Church was later named as 'Lubao Christ-Centred Church' (LCCC) in Pampanga.

During the following years we also extended our theological school to other places in the Northern part of the country through mobile schooling.

Centred Church (ACCC).

On 2018, Pastor Polly Esperas, started a ministry at his wife's place in Lubao, Pampanga. He called me up and wanted to affiliate the church he started. We went to visit him and met the family members of

During the following years we also extended our theological school to other places in the Northern part of the country through mobile schooling. By God's grace and providence, many ministers and Christians were taught and eventually adhered to the biblical teachings on the sovereignty of God.

Until now, despite of this global pandemic God continue to work in our midst. Outreaches and mission churches were being opened by God through us. To name some of our mission churches; we have the Ambassador Christ-

Centred Mission Church (ACCMC), the Mines View Christ-Centred Mission Church (MVCCMC) headed by Rev. Chris Apon, the Sayangan Christ-Centred Mission Church (MVCCMC) headed by Rev. John Wayne and the Bayon Christ-Centred Mission Pst Salce Saladou. As we look back though all these years we can't really imagine the gracious work he has bestowed upon us. His huge works entrusted to us is conceivably beyond our reach. I believed that nothing is impossible before a Sovereign God. Just as the apostle Paul says"I can do all things through Christ who strengthens me'. (Phil.4:I3).

To God be all the Glory!

1 Our Website
www.BiertonParticularBaptists.co.uk

2 Our Internet Archive
https://archive.org/details/@davidolores

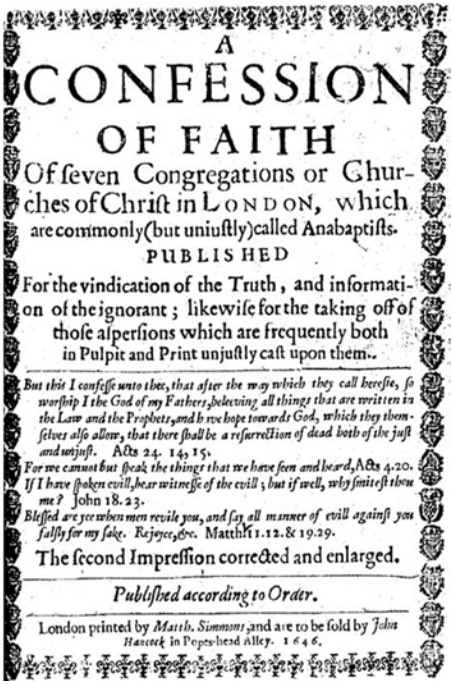
3 Our issuu.com Library
https://issuu.com/davidclarke81

FURTHER PUBLICATIONS

All the books mentioned are our publications and are available as hard copies from Amazon or from our website as PDF's and are freely available. They are also available by email request:

nbpttc@yahoo.co.uk, or view our libraries on our websites.

THE FIRST LONDON PARTICULAR BAPTISTS 1644-66 CONFESSION



A
CONFESSION
OF FAITH
Of ſeven Congregations or Churches of Chriſt in LONDON, which are commonly (but uniuſtly) called Anabaptiſts.
PUBLISHED
For the vindication of the Truth, and information of the ignorant; likewiſe for the taking off of thoſe aſperſions which are frequently both in Pulpit and Print unjuſtly caſt upon them.

But this I confeſſe unto thee, that after the way which they call hereſie, ſo worſhip I the God of my Fathers, beleeving all things that are written in the Law and the Prophets, and have hope towards God, which they themſelves alſo allow, that there ſhall be a reſurrection of dead both of the juſt and unjuſt. Acts 24. 14, 15.
For we cannot but ſpeak the things that we have ſeen and heard, Acts 4.20.
If I have ſpoken evill, bear witneſſe of the evill; but if well, why ſmiteſt thou me? John 18. 23.
Bleſſed are ye when men revile you, and ſay all manner of evill againſt you falſly for my ſake. Rejoyce, &c. Matthew 5.12. & 19.29.

The ſecond Impreſſion corrected and enlarged.

Publiſhed according to Order.

London printed by *Matth. Simmons*, and are to be ſold by *John Hancock* in Popes-head Alley. 1646.

Compiled by David Clarke

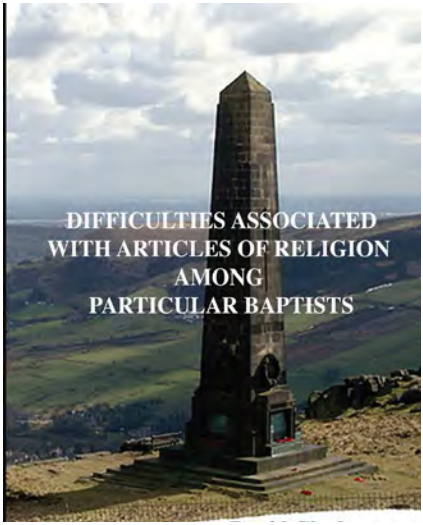
1 FIRST LONDON BAPTIST CONFESSION OF FAITH 1644
Subscribed in the Names of seven Churches in London

2 FIRST LONDON BAPTIST CONFESSION 1646, 2nd EDITION

The Second Edition is better than the first confession as it is much less legalistic but strong in the teaching of salvation (soteriology) and predestination. This book included a set of recommended readings relating to Reformed theology

DIFFICULTIES ASSOCIATED WITH ARTICLES OF RELIGION

Among Particular Baptists



By David Clarke

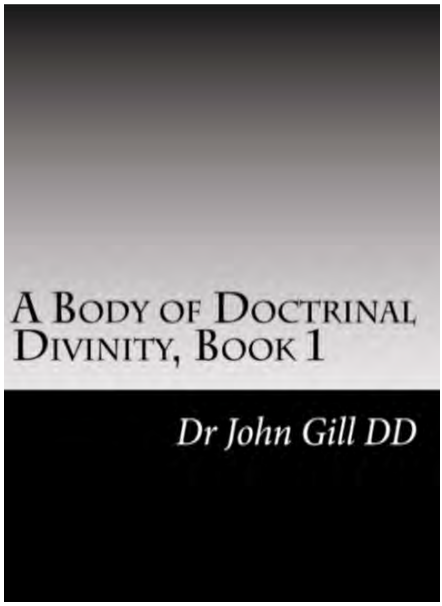
Articles of religion are important when dealing with matters of the Christian religion. However problems occur when churches fail to recognize there is a growth in grace and knowledge of the Lord Jesus Christ in any believer. When a person first believes in the Lord Jesus Christ they cannot possibly have a comprehensive knowledge of a church's constitution or its articles of religion, before solemnly subscribing to them. The author David Clarke has introduced the Doctrines of Grace to Bierton Particular Baptists Pakistan, situated in Rahim Yar Khan, Pakistan, and bearing in mind his own experience with articles of religion he has compiled Bierton Particular Baptists Pakistan articles of religion from the first Bierton Particular Baptists of 1831, of which he is the sole surviving member, the First London Baptist Confession, 2nd edition 1646, and those of Dr John Gill, in order to avoid some of the difficulties encounter by Particular Baptist during the later part of the 19th century and since. This booklet highlights the problem and suggests the Bierton Particular Baptists Pakistan is as step in the right direction.

Isaiah 52:8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

Contents

Introduction

Articles of Religion Important
Authors Testimony
Bierton Particular Baptist Church
A Difficulty Over Articles of Religion
Written from experience
Bierton Particular Baptists History
1 First London Particular Baptists Confession 1646, 2nd Edition
The Development of Articles of Religion
Act of Toleration 14 Additions That Are Wrong
2 London Baptist Confession 1689
Notes on The London Baptists Confession1689
3 Bierton Particular Baptists Articles of Religion, 1831
Difficulties over Articles of Religion
Notes on Bierton Particular Baptists 1831
4 The Gospel Standard Articles of Religion 1878
Observations of the Gospel Standard
Articles of religion
Letter to Mr Role's of Luton
Added Articles
My comments Article 32
The Difficulties of these Articles Proved
Serious Doctrinal Errors Held
Recommendation for Serious Minded
5 Bierton Particular Baptists Pakistan 2016
6 Appendix 60 Gospel Standard 31 Articles



A System of Practical Truths

Authored by Dr John Gill DD

THIS IS BOOK 1

Treating The Subjects:

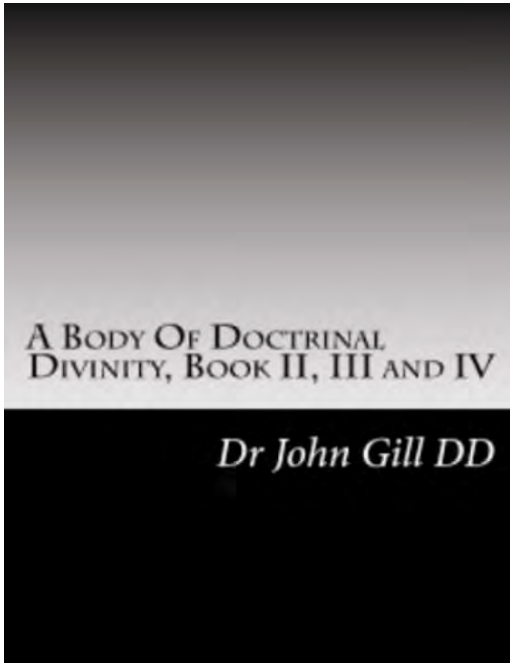
Of God, His Works, Names, Nature, Perfections And Persons. And Contains:

Chapters

1 Of The Being of God
2 Of The Holy Scriptures
3 Of The Names of God
4 Of The Nature of God
5 Of The Attributes of God In General, and of His Immutability In particular.
6 Of The Infinity of God,
7 Of The Life of God.
8 Of The Omnipotence of God.
9 Of The Omniscience of God.
10 Of The Wisdom of God.
11 Of The Will of God and the Sovereignty of It
12 Of The Love of God
13 Of The Grace of God.
14 Of The Mercy of God.
15 Of The Long suffering of God.
16 Of The Goodness of God.

17 Of The Anger And Wrath of God.
18 Of The Hatred of God.
19 Of The Joy of God.
20 Of The Holiness of God.
21 Of The Justice or Righteousness of God.
22 Of The Veracity of God.
23 Of The Faithfulness of God
24 Of The sufficiency and Perfection of God.
25 Of The Blessedness of God.
26 Of The Unity of God.
27 Of A Plurality In The Godhead, or, A Trinity Of Persons In The Unity of the Divine Essence.
28 Of The Personal Relations; or, Relative Properties, which distinguish The three Divine Persons In The Deity.
29 Of The Distinct Personality, and deity of The Father.
30 Of The Distinct Personality, and deity of The Son.
31 Of The Distinct Personality, and deity of The Holy Spirit.

A BODY OF DOCTRINAL DIVINITY II, III,IV.



A System Of Practical Truths
Authored by Dr John Gill DD,

The contents of Book II treats the subject of the Acts and Works of God

Chapter I Of the Internal Acts And Works Of God; and of His Decrees in General

Chapter II Of the Special Decrees of God, Relating to Rational Creatures, Angels, and Men; and particularly of Election.

Chapter III Of The Decree of Rejection, of Some Angels, and of Some Men.

Chapter IV Of The Eternal Union of the Elect of God unto Him.

Chapter V Of Other Eternal and Immanent Acts in God, Particularly Adoption and Justification.

Chapter VI Of The Everlasting Council Between the Three Divine Persons, Concerning the Salvation Of Men.

Chapter VII Of The Everlasting Covenant of Grace, Between the Father, and the Son, and the Holy Spirit.

Chapter VIII Of the part which the Father takes In the Covenant.

Chapter IX Of the part the Son Of God, the Second Person, has taken In the Covenant.

Chapter X Of Christ, As the Covenant Head of The Elect

Chapter XI Of Christ, The Mediator of The Covenant

Chapter XII Of Christ, The Surety of the Covenant.

Chapter XII Of Christ, the Testator of the Covenant

Chapter XIV Of the concern the Spirit Of God Has in the Covenant Of Grace.

Chapter XV Of the Properties of the Covenant Of Grace

Chapter XVI Of The Complacency and Delight God Had In Himself, And The Divine Persons In Each Other, before any Creature was brought Into being.

Book III treats the subjects Of The External Works Of God.

Chapter 1 Of Creation in General

Chapter 2 Of The Creation of Angels

Chapter 3 Of The Creation of Man

Chapter 4 Of The Providence of God

Chapter 5 Of The Confirmation of the Elect Angels, and the Fall of the Non-Elect.

Chapter 6 Of The Honour and Happiness of Man in a State Of Innocency.

Chapter 7 Of the Law Given To Adam, And The Covenant made with him in his state of Innocence; In Which he Was the Federal Head and Representative of His Posterity.

Chapter 8 Of The Sin And Fall Of Our First Parents.

Chapter 9 Of the Nature, Aggravations, and Sad Effects Of the Sin of Man.

Chapter 10 Of the Imputation of Adam's Sin to All his Posterity

Chapter 11 Of the Corruption of Human Nature.
Chapter 12 Of Actual Sins and Transgressions.
Chapter 13 Of the Punishment of Sin

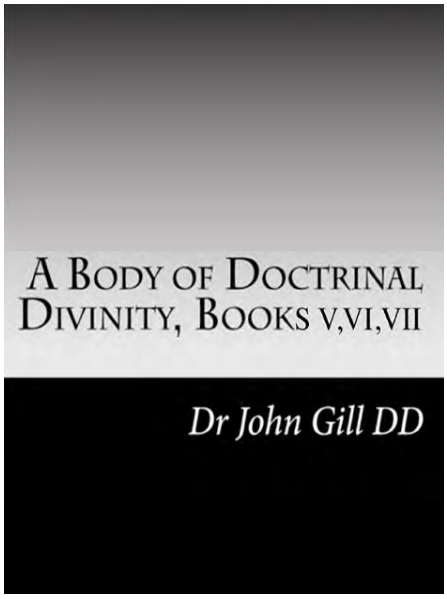
Contents Book IV.

Of The Acts of the Grace of God towards and upon His Elect In Time
Chapter 1 Of the Manifestation And Administration Of The Covenant Of Grace
Chapter 2 Of the Exhibitions of the Covenant Of Grace in the Patriarchal State
Chapter 3 Of the Exhibitions of the Covenant Of Grace under the Mosaic Dispensation
Chapter 4 Of the Covenant of Grace, as exhibited in the times Of David, and the Succeeding Prophets, to The Coming of Christ
Chapter 5 Of the Abrogation of the Old Covenant, or First Administration of It, and The Introduction Of The New, Or Second Administration Of It.
Chapter 6 Of The Law of God
Chapter 7 Of The Gospel

Table of Contents Book V

Chapter 1 Of The Incarnation of Christ
Chapter 2 Of Christ's State of Humiliation
Chapter 3 Of The Active Obedience of Christ in His State of Humiliation
Chapter 4 Of The Passive Obedience of Christ, or of His Sufferings And Death
Chapter 5 Of The Burial of Christ
Chapter 6 Of The Resurrection of Christ from the dead.
Chapter 7 Of The Ascension of Christ to Heaven
Chapter 8 Of The Session of Christ at the Right Hand of God
Chapter 9 Of The Prophetic Office of Christ
Chapter 10 Of The Priestly Office of Christ
Chapter 11 Of The Intercession of Christ
Chapter 12 Of Christ's Blessing His People as A Priest
Chapter 13 Of The Kingly Office of Christ
Chapter 14 Of The Spiritual Reign of Christ

A BODY OF DOCTRINAL DIVINITY, V, VI,VII.



A System OF Practical Truths
Book V

Of The Grace of Christ in His State of Humiliation and Exaltation, and in the Offices exercised by Him in Them.

Chapter 1 Of the Incarnation of Christ
Chapter 2 Of Christ's State of Humiliation
Chapter 3 Of the Active Obedience of Christ in His State of Humiliation.
Chapter 4 Of the Passive Obedience of Christ, or of His Sufferings and Death.
Chapter 5 Of the Burial of Christ.
Chapter 6 Of the Resurrection of Christ from the Dead.
Chapter 7 Of the Ascension of Christ to Heaven.
Chapter 8 Of the Session of Christ at the Right Hand of God.
Chapter 9 Of the Prophetic Office of Christ.
Chapter 10 Of the Priestly Office of Christ.
Chapter 11 Of the Intercession of Christ
Chapter 12 Of Christ's Blessing His People as a Priest
Chapter 13 Of the Kingly Office of Christ
Chapter 14 Of The Spiritual Reign of Christ

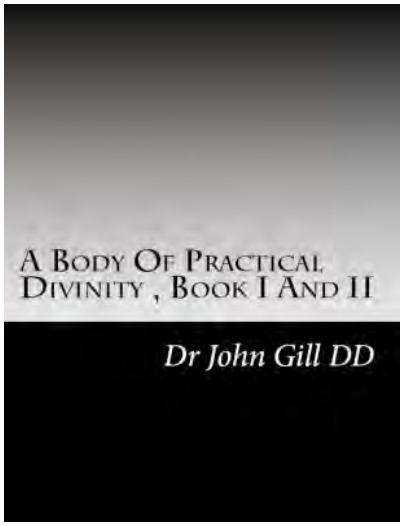
Book VI

Chapter 1 Of Redemption by Christ
Chapter 2 Of The Causes of Redemption by Christ
Chapter 3 Of The Objects of Redemption by Christ
Chapter 4 Of those texts of Scripture which seem to Favour Universal Redemption
Chapter 5 Of the Satisfaction of Christ
Chapter 6 Of Propitiation, Atonement, and Reconciliation, as Ascribed to Christ
Chapter 7 Of the Pardon of Sin
Chapter 8 Of Justification
Chapter 9 Of Adoption of the liberty of the sons of God
Chapter 10 Of the Liberty of the Sons of God
Chapter 11 Of Regeneration
Chapter 12 Of Effectual Calling
Chapter 13 Of Conversion
Chapter 14 Of Sanctification
Chapter 15 Of the Perseverance of the Saints
Chapter 11 Of Regeneration
Chapter 12 Of Effectual Calling
Chapter 14 Of Sanctification
Chapter 15 Of the perseverance of the saints

Book VII

Chapter 1 Of the Death of the Body
Chapter 2 Of the Immortality of the Soul
Chapter 3 Of the Separate State of the Soul until The Resurrection, And Its Employment In that State
Chapter 4 Of the Resurrection of The Body
Chapter 5 Of the Second Coming of Christ, and His Personal Appearance
Chapter 6 Of the Conflagration of the Universe
Chapter 7 Of the New Heavens and Earth, and the Inhabitants of Them.
Chapter 8 Of the Millennium or Personal Reign of Christ with the Saints on the New Earth a Thousand Years
Chapter 9 Of the Last and General Judgment
Chapter 10 Of the Final State of the Wicked in Hell
Chapter 11 Of the Final State of the Saints in Heaven

A BODY OF PRACTICAL DIVINITY , BOOK I, II.



A System of Practical Truths

Authored by Dr John Gill DD,
Created by David Clarke Cert. Ed

This reproduction of Dr John Gill's *Body of Divinity* Book I and II of Practical Divinity of total of IV books.

Contents

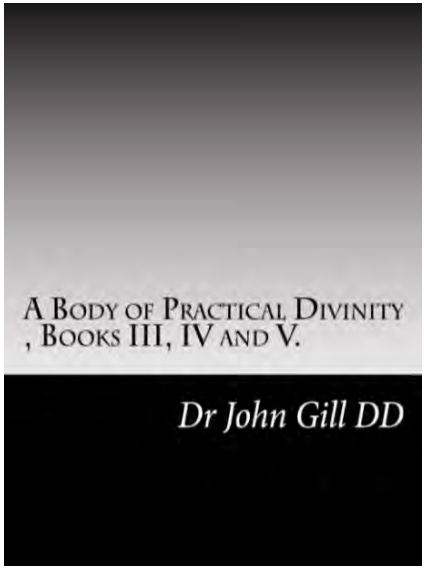
Book I

Chapter I Of the Object of Worship
Chapter 2 Of Internal Worship; and of Godliness The Groundwork Of It.
Chapter 3 Of The Knowledge Of God
Chapter 4 Of Repentance Towards God
Chapter 5 Of The Fear Of God
Chapter 6 Of Faith In God And In Christ
Chapter 7 Of Trust And Confidence In God
Chapter 8 Of The Grace of Hope
Chapter 9 Of The Grace of Love
Chapter 10 Of Spiritual Joy
Chapter 11 Of Peace and Tranquility of Mind
Chapter 12 Of Contentment of Mind
Chapter 13 Of Thankfulness to God
Chapter 14 Of Humility
Chapter 15 Of Self-Denial
Chapter 16 Of Resignation to the Will of God
Chapter 17 Of Patience

Chapter 18 Of Christian Fortitude
Chapter 19 Of Zeal
Chapter 20 Of Wisdom or Prudence
Chapter 21 Of Godly Sincerity
Chapter 22 Of Spiritual Mindedness
Chapter 23 Of A Good Conscience
Chapter 24 Of Communion with God

Book II Of External Worship, As Public
Chapter 1 Of the Nature of a Gospel Church, the Seat of Public Worship
Chapter 2 Of the Duties of the Members of a Church to Each Other
Chapter 3 Of the Officers of a Church, Particularly Pastors
Chapter 4 Of the Duties Of Members of Churches to Their Pastors
Chapter 5 Of the Office of Deacons
Chapter 6 Of the Discipline of a Church of Christ

A BODY OF PRACTICAL DIVINITY , III, IV, V.



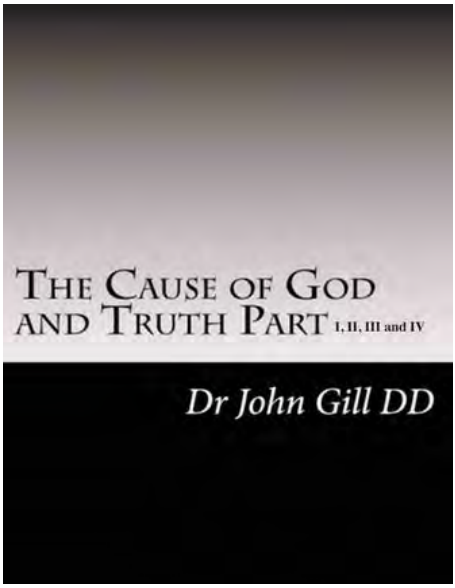
A System of Practical Truths
Authored by Dr John Gill DD, Created by David Clarke Cert.Ed

Book III

Of the Public Ordinances of Divine Worship
Chapter 1 Of Baptism
Chapter 2 Of the Lord's Supper

Chapter 3 Of the Public Ministry of the Word
Chapter 4 Of Public Hearing the Word
Chapter 5 Of Public Prayer
Chapter 6 Of the Lord's Prayer
Chapter 7 Of Singing Psalms, as a Part of Public Worship
Chapter 8 Of the Circumstances of Public Worship, as to Place and Time of Private Worship, or Various Duties, Domestic, Civil, And Moral
Book IV
Chapter 1 Of the Respective Duties of Husband and Wife
Chapter 2 Of the Respective Duties of Parents and Children
Chapter 3 Of the Respective Duties of Masters and Servants.
Chapter 4 Of the Respective Duties of Magistrates and Subjects
Chapter 5 Of Good Works in General
Chapter 6 A Compendium or Summary o f the Decalogue, or Ten Commands
Book V
A Dissertation Concerning the Baptism of Jewish Proselytes.
Chapter 1
A Dissertation Concerning the Baptism of Jewish Proselytes of The Various Sorts of Proselytes Among the Jews
Chapter 2 The Occasion of this Dissertation
Chapter 3 The Proof of the Baptism of Jewish Proselytes Inquired into; Whether there is Any Proof of It Before, at, or Quickly After The Times Of John and Christ.
Chapter 4
The Proof of this Custom only From the Talmuds and Talmudical Writers
Chapter 5
The Reasons why Christian Baptism is not Founded on and Taken From, the Pretended Jewish Baptism of Israelites and Proselytes

THE CAUSE OF GOD AND TRUTH, PART I,II,III and IV.



Authored by Dr John Gill DD

It should be known by the reader, that the following work was undertaken and begun about the year 1733 or 1734, at which time Dr. Whitby's *Discourse on the Five Points* was reprinting, judged to be a masterpiece on the subject, in the English tongue, and accounted an unanswerable one ; and it was almost in the mouth of every one, as an objection to the Calvinists, Why do not ye answer Dr. Whitby ? Induced hereby, I determined to give it another reading, and found myself inclined to answer it, and thought this was a very proper and seasonable time to engage in such a work. In the year 1735, the First Part of this work was published, in which are considered the several passages of Scripture made use of by Dr. Whitby and others in favour of the Universal Scheme, and against the Calvinistic Scheme, in which their arguments and objections are answered, and the several passages set in a just and proper light. These, and what are contained in the following Part in favour of the Particular Scheme, are extracted from Sermons delivered in a Wednesday evening's lecture.

The Second Part was published in the year 1736, in which the several passages of Scripture in favour of special and distinguishing grace, and the arguments from them, are vindicated from the exceptions of the Arminian, and particularly from Dr. Whitby, and a reply made to answers and objections to them.

The Third Part was published in 1737, and is a confutation of the

arguments from reason used by the Arminians, and particularly by Dr. Whitby, against the above doctrines ; and a vindication of such as proceed on rational accounts in favour of them, in which it appears that they are no more disagreeable to right reason than to divine revelation ; to the latter of which the greatest deference should be paid, though the Rationalists of our age too much neglect it, and have almost quitted it ; but to the law and to the testimony, if they speak not according to this word it is because there is no light in them. In this part of the work is considered the agreement of the sentiments of Mr. Hobbes and the Stoic philosophers with those of the Calvinists, in which the difference between them is observed, and the calumny removed ; to which is added, a Defence of the Objections to the Universal Scheme, taken from the prescience and the providence of God, and the case of the Heathens.

The Fourth Part was published in 1738, in which the sense of the ancient writers of the Christian Church, before the times of Austin, is given ; the importance and consequence of which is shown, and that the Arminians have very little reason to triumph on that account.

This work was published at a time when the nation was greatly alarmed with the growth of Popery, and several learned gentlemen were employed in preaching against some particular points of it ; but the author of this work was of opinion, that the increase of Popery was greatly owing to the Pelagianism, Arminianism, and other supposed rational schemes men run into, contrary to divine revelation, This was the sense of our fathers in the last century, and therefore joined these and Popery together in their religious grievances they were desirous of having redressed ; and indeed, instead of lopping off the branches of Popery, the axe should be laid to the root of the tree, Arminianism and Pelagianism, the very life and soul of Popery.

This new edition, with some alterations and improvements, is now published by request.

Volume I

Contents

Sections 1-60 Scriptural Passages
Genesis 4:7
Genesis 6:3.
Deuteronomy 5:29.
Deuteronomy 8:2.
Deuteronomy 30:19.
Deuteronomy 32:29.
Psalm 81:13, 14.

Psalm 125:3.
Psalm 145:9.
Proverbs 1:22-30.
Isaiah 1:16, 17.
Isaiah 1:18, 19.
Isaiah 5:4.
Isaiah 30:15.
Isaiah 55:1.
Isaiah 55:6.
Isaiah 55:7.
Jeremiah 4:4.
Ezekiel 18:24.
Ezekiel 18:30.
Ezekiel 18:31&32.
Ezekiel 24:13.
Matthew 5:13.
Matthew 11:21, 23.
Matthew 23:37.
Matthew 25:14-30.
Luke 19:41, 42.
John 1:7.
John 5:34.
John 5:40.
John 12:32.
Acts 3:19.
Acts 7:51.
Romans 5:18.
Romans 11:32.
Romans 14:15.
1 Corinthians 8:11.
1 Corinthians 10:12.
2 Corinthians 5:14,15.
2 Corinthians 5:19.
2 Corinthians 6:1.
2 Corinthians 11:2, 3.
Philippians 2:12.
1 Timothy 1:19, 20.
1 Timothy 2:4.
1 Timothy 4:19.
Titus 2:11, 12.

The Epistle to the Hebrews.
Hebrews 2:9.
Hebrews 6:4-6.
Hebrews 10:26-29.
Hebrews 10:38.
2 Peter 1:10.
2 Peter 2:1.
2 Peter 2:20-22.
2 Peter 3:9.
1 John 2:2.
Jude 1:21.
Revelation 2 and Revelation 3.
Revelation 3:20.

Volume II

Contents
Chapter 1
OF REPROBATION
Proverbs 16:4.
John 12:39, 40.
1 Peter 2:8.
Jude 1:4.
Revelation 13:8.
Chapter 2
OF ELECTION
1 Peter 2:9.
Romans 9:10-13.
Colossians 3:12.
Ephesians 1:4.
Romans 8:28, 29.
John 6:37.
Acts 8:48.
Romans 8:29, 30.
2 Timothy 2:19.
Romans 5:19.
Chapter 3
OF REDEMPTION
Matthew 20:28.
John 10:15.
John 17:9.
Romans 8:34.

Romans 8:32.
Romans 5:10.
John 15:13.
Chapter 4
OF EFFICACIOUS GRACE
Ephesians 1:19, 20.
1 Corinthians 5:17.
John 3:5.
Ephesians 2:1.
1 Corinthians 2:14.
2 Corinthians 3:5.
John 15:5.
John 6:44.
Acts 11:18.
Acts 16:14.
Jeremiah 31:18.
Jeremiah 31:33.
Ezekiel 11:36:26.
Philippians 2:13.
1 Corinthians 4:7.
Ephesians 2:8, 9.
Chapter 5
OF THE CORRUPTION OF HUMAN NATURE
John 14:4
Psalm 51:5.
Genesis 6:5.
John 3:6.
Romans 7:18, 19.
Romans 8:7, 8.
Chapter 6
OF PERSEVERANCE
John 13:1.
John 17:12.
Romans 11:29.
Matthew 24:24.
John 6:39, 40.
Romans 11:2.
Romans 8:38, 39.
Ephesians 1:13, 14.
1 Peter 1:5.

1 John 2:19.
1 John 3:9.
Isaiah 54:10.
Isaiah 59:21.
Hosea 2:19, 20.
Jeremiah 32:40.
John 14:16.
John 10:28.
1 Corinthians 1:8, 9.

Volume III

Chapter 1
OF REPROBATION
Proverbs 16:4.
John 12:39, 40.
1 Peter 2:8. 10
Jude 1:4. 1
Revelation 13:8. 1
Chapter 2
OF ELECTION
1 Peter 2:9. 16
Romans 9:10-13.
Colossians 3:12.
Ephesians 1:4.
Romans 8:28, 29.
John 6:37.
Acts 8:48.
Romans 8:29, 30.
2 Timothy 2:19.
Romans 5:19.
Chapter 3
OF REDEMPTION
Matthew 20:28.
John 10:15.
John 17:9.
Romans 8:34.
Romans 8:32.
Romans 5:10.
John 15:13.
Chapter 4

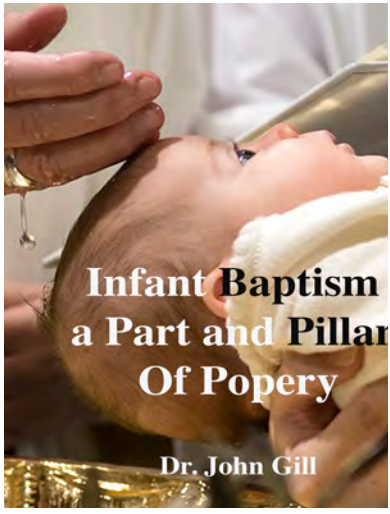
83
OF EFFICACIOUS GRACE
Ephesians 1:19, 20.
1 Corinthians 5:17.
John 3:5.
Ephesians 2:1.
1 Corinthians 2:14.
2 Corinthians 3:5.
John 15:5.
John 6:44.
Acts 11:18.
Acts 16:14.
Jeremiah 31:18.
Jeremiah 31:33.
Ezekiel 11:36:26.
Philippians 2:13.
1 Corinthians 4:7.
Ephesians 2:8, 9.
Chapter 5
OF THE CORRUPTION OF HUMAN NATURE
John 14:4
Psalm 51:5.
Genesis 6:5.
John 3:6.
Romans 7:18, 19.
Romans 8:7, 8.
Chapter 6
OF PERSEVERANCE
John 13:1.
John 17:12.
Romans 11:29.
Matthew 24:24.
John 6:39, 40.
Romans 11:2.
Romans 8:38, 39.
Ephesians 1:13, 14.
1 Peter 1:5.
1 John 2:19.
1 John 3:9. 87
Isaiah 54:10.
Isaiah 59:21.

Hosea 2:19, 20.
Jeremiah 32:40.
John 14:16.
John 10:28.
1 Corinthians 1:8, 9.

Volume IV

This work contains:
Chapter 1 Of Predestination
Chapter 2 Of Redemption
Chapter 3 Or Original Sin
Chapter 4 Of Efficacious Grace
Chapter 5 Of Perseverance
Chapter 6 Of the Heathens
A Vindication of The Cause of God and Truth

INFANT BAPTISM A PART AND PILLAR OF POPERY



Dr John Gill

This republication to Dr John Gill's works on the subject of baptism was prompted by recent claims of those who practice infant baptism and argue that it is a sign of the Covenant and that it relates to circumcision.

Dr. John Gill argues that infant baptism is part and pillar of Popery.

It is certain that so called baptism of infants, or now the dedication of infants, does not make a person a Christian, nor does it benefit or remove original sin.

As the editor of this republication and my personal testimony relating to

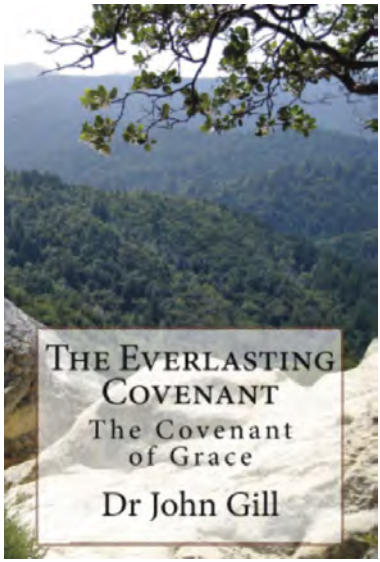
the matter on the 3 April 1949 I was baptized as an infant (4 months old) at St Barnabas Church, in Oldham Lancashire and the certificate issued state that I had been made a member of the Church of Christ. I relate the matter in my book '*Converted on LSD Trip*, Chapter 2, *My Early life* because I was not made a member of Christ's Church until I had been called by the Lord Jesus personally, and experienced the new birth, on 16 January 1970, at the age of 21.

Until that date I was dead in trespasses and sins.

Dr John Gill was called upon, in a public manor to give full proof of of what he had said on the subject of Infant Baptism and so he readily agreed to explain him self and defend what he had written, but it will be proper first to recite the whole paragraph, which stands thus:"The paedo-baptists are ever restless and uneasy, endeavoring to maintain and support, if possible, their unscriptural practice of infant-baptism; though it is no other than a pillar of popery; that by which Antichrist has spread his baneful influence over many nations; is the basis of national churches and worldly establishments; that which unites the church and world, and keeps them together; nor can there be a full separation of the one from the other, nor a thorough reformation in religion; until it is wholly removed:

In this publication we include access to our several libraries where access to reading materials on these various important subjects are available and , which are submitted to enable the reformation of the Christian religion to continue. All our library books may be accessed to read and made available as free PDF downloads from our website.

Please view our libraries, provided for your use, on our website.



Dr. John Gill

Publisher Preface

The publisher is the only surviving member of the Bierton Particular Baptists and his story of conversion from crime to Christ is told in, *'Bierton Strict and Particular Baptists*,' advertised at the end of this book. At his conversion the publisher could hardly read. He educated himself by reading the bible and classical Christian literature and this book, *'The Everlasting Covenant'*, by John Gill, extracted from John Gill's, *'A Body of Doctrinal and Practical Divinity'*, was one of the writings that enabled him to understand the doctrines of grace and join the Bierton Particular Baptist Church, in 1976. About the Author Dr. John Gill (23 November 1697 – 14 October 1771) was an English Baptist pastor, biblical scholar, and theologian who held to a firm Calvinistic soteriology. Born in Kettering, Northamptonshire, he attended Kettering Grammar School where he mastered the Latin classics and learned Greek by age 11. He continued self-study in everything from logic to Hebrew, his love for the latter remaining throughout his life. In his biography of John Gill, Augustus Toplady states: "Perhaps, no man, since the days of St. Augustine, has written so largely, in defence of the system of Grace; and, certainly, no man has treated that momentous subject, in all its branches, more closely, judiciously, and successfully". What was said of Edward the Black Prince, "That he never fought a battle, which he did not win"; what has been remarked of the great Duke of Marlborough, "That he never undertook a

siege, which he did not carry"; may be justly accommodated to our great Philosopher and Divine: who, so far as the distinguishing doctrines of the gospel are concerned, never besieged an error, which he did not force from its strong holds; nor ever encountered an adversary, whom he did not baffle and subdue."

DR. JOHN GILL'S SERMONS

Volume 1	Volume 2	Volume 3	Volume 4

Volume 1: Sermons And Tracts
Authored by Dr. John Gill D.D.
This is 1 of a 4 volume set.

This is volume 1 of 4 volumes of Dr John Gills sermons and are reproduced for the benefit of Bierton Particular, Pakistan with a view to promote the gospel of our Lord Jesus Christ. It is the view of the publisher that Dr. J Gill is the clearest and most faithful in preaching and teaching the doctrines of grace. We dismiss the charges, that those who do not agree with him and call him a Hyper-Calvinist and ask you to read or your self and learn from a master in Israel. Bierton Particular Baptists have republished the whole of Dr. Gills *Body of Doctrinal and Practical Divinity, The Cause of God And Truth.*

Volume 1

Contents

1 The Doctrine of the Saints Final Perseverance, Asserted and Vindicated
2 A Discourse on Prayer
3 Neglect of Fervent Prayer
4 Dissenter's Reasons for Separating from the Church of England,
5 Doctrine of the Wheels, in the Visions of Ezekiel, Opened and Explained.
6 Solomon's Temple a Figure of the Church; and, two Pillars, Jachin and

Boaz, Typical of Christ.
7 A Discourse on Singing of Psalms as a Part of Divine Worship
8 A Declaration of the Faith and Practice of the Church of Christ, in Carter Lane, Southwark
9 A Dissertation Concerning the Rise and Progress of Popery
10 Baptism: A Divine Commandment to be Observed
11 Baptism: A Public Ordinance of Divine Worship
12 The Ancient Mode of Baptizing, by Immersion, Plunging, Or Dipping into Water;
13 The Divine Right of Infant Baptising Examined and Disproved;
14 The Divine Right of Infant Baptism, Examined and Disproved.

Volume II

Contents
1 Christ the Saviour From the Tempest.
2 David a Type of Christ.
3 Levi's Urim and Thummim Found with Christ.
4 The Meat Offering Typical Both of Christ and of His People.
5 The Table and Shewbread, Typical of Christ and His Church.
6 The Wave-Sheaf Typical of Christ.
7 Paul's Farewell Discourse at Ephesus.
8 The Law Established by the Gospel.
9 The Law in the Hand of Christ.
10 The Glory of God's Grace Displayed, in its Abounding Over the Abounding of Sin.
11 A Good Hope Through Grace.
12 Who Shall Lay Anything to the Charge Of God's Elect?
13 The Doctrine of Justification, by the Righteousness of Christ, Stated and Maintained.
14 The Doctrine of Imputed Righteousness Without Work Asserted and Proved.
15 The Necessity of Christ's Making Satisfaction for Sin, Proved and Confirmed.
16 The Elect of God, Chosen Vessels of Salvation, Filled With The Oil of Grace.
17 A Principle of Grace in the Heart, A Good Thing Always Tending Towards the Lord God of Israel.
18 The Manifestation ff Christ, as a Saviour to His People, A Cause of Great Joy.
19 A Knowledge of Christ, and of Interest in Him, the Support of a Believer

in Life and in Death.
20 The Doctrine of Grace Cleared from the Charge of Licentiousness.
21 The Necessity of Good Works unto Salvation, Considered.

Volume III

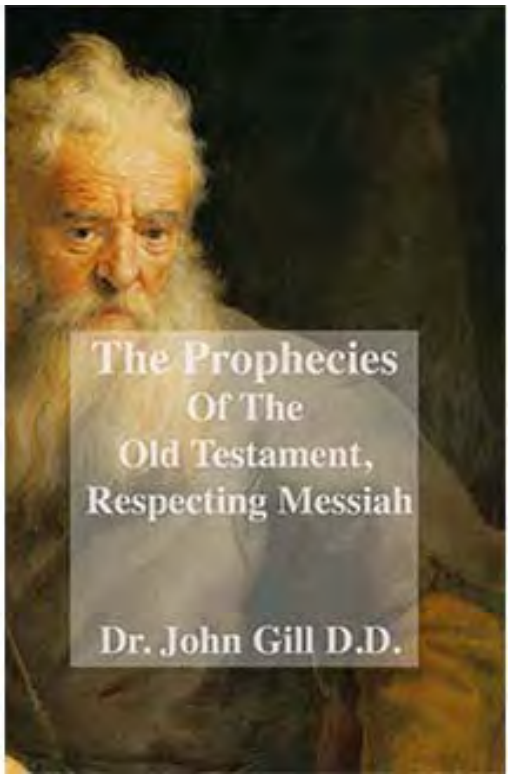
Contents
1 The Doctrine of the Saints Final Perseverance, Asserted and Vindicated;
2 A Discourse on Prayer
3 Neglect of Fervent Prayer
4 Dissenter's Reasons for Separating from the Church of England,
5 Doctrine of the Wheels, In The Visions of Ezekiel, Opened and Explained.
6 Solomon's Temple a Figure of the Church; and, Two Pillars, Jachin and Boaz, Typical of Christ.
7 A Discourse on Singing of Psalms as a Part of Divine Worship
8 A Declaration of the Faith and Practice of the Church of Christ, in Carter Lane, Southwark
9 A Dissertation Concerning the Rise and Progress of Popery
10 Baptism: A Divine Commandment to be Observed
11 Baptism: A Public Ordinance if Divine Worship
12 The Ancient Mode of Baptizing, by Immersion, Plunging, or Dipping into Water;

Volume IV

Contents
1 The Argument from Apostolic Tradition, in Favour of Infant Baptism 2 An Answer to a Welsh Clergyman's Twenty Arguments in Favour of Infant-Baptism
3 Antipaedobaptism; Or Infant-Baptism an Innovation
4 A Reply to a Defence of the Divine Right of Infant Baptism
5 Some Strictures on Mr. Bostwick's Fair and Rational Vindication of the Right of Infants to the Ordinance of Baptism
6 Infant Baptism: Part & Pillar of Popery
7 A Dissertation Concerning the Baptism of Jewish Proselytes
Chapter 1 Of the Various Sorts of Proselytes among the Jews
Chapter 2 The Occasion of this Dissertation
Chapter 3 The Proof of the Baptism of Jewish Proselytes inquired into
4 The Proof of this Custom only from the Talmuds and Talmudical writers.
5 The Reasons why Christian Baptism is not Founded on, and taken from, the Pretended Jewish Baptism of Israelites and Proselytes

8 The Duty of a Pastor to his People
9 The Work of a Gospel Minister Recommended to Consideration.

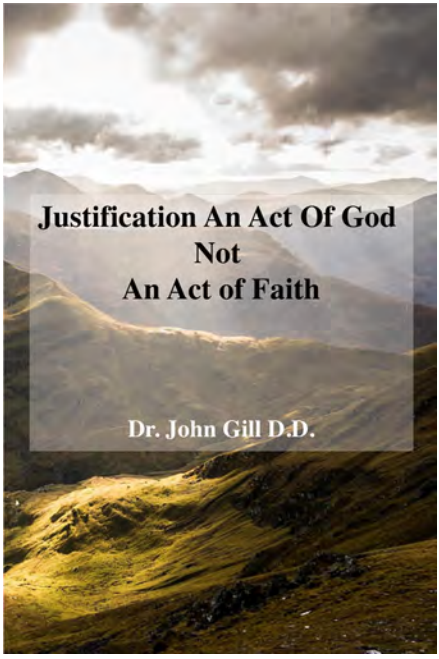
PROPHECIES OF THE OLD TESTAMENT RESPECTING THE MESSIAH



CHAPTER 1 The Introduction; with a particular consideration of that first prophecy, respecting the MESSIAH, recorded in Genesis 3:15.
CHAPTER 2 Showing that the Messiah was promised to Abraham, and what advantages the nations of the world were to receive by him.
CHAPTER 3 Concerning the Time of the Messiah's Coming
CHAPTER 4 Showing the Lineage and Descent of the MESSIAH.
CHAPTER 5 Concerning the miraculous Conception and Birth of the MESSIAH.
CHAPTER 6 Concerning the place of the MESSIAH'S Birth.
CHAPTER 7 Showing the several Circumstances which were to attend or follow upon the MESSIAH'S Birth, according to the prophets; and how they were punctually fulfilled in JESUS.
CHAPTER 8 Concerning the Prophetic office of the MESSIAH; wherein is proved, that he is the prophet spoken of in Deuteronomy 8:15 also inquiry is made, who was to be his fore-runner; what was his prophetic work; and

where he was to perform his office.
CHAPTER 9 Concerning the remarkable occurrence of the MESSIAH'S riding to Jerusalem upon an ass, wherein the prophecy in Zechariah 9:9. Is particularly considered.
CHAPTER 10 Concerning the sufferings of the Messiah; wherein Psalm and Isaiah 53 are particularly considered: as also the several circumstances which were to attend these sufferings.
CHAPTER 11 Concerning the Resurrection of the MESSIAH from the dead.
CHAPTER 12 Concerning the Ascension of the MESSIAH to Heaven, his session at God's right hand, and second coming to judgment.
CHAPTER 13 Concerning the magnificent and august names and titles of the MESSIAH in the Old Testament Chapter.
14 Prophecies Concerning the second coming of Christ. The publisher introduces a fulfilled view of prophecy.

JUSTIFICATION AN ACT OF GOD

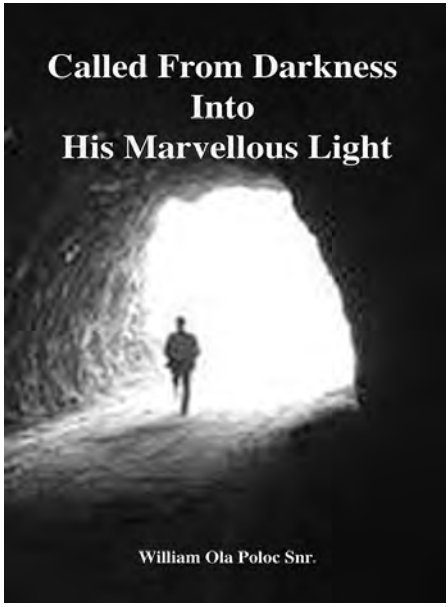


Dr. John Gill

John Gill (1697-1771) is known as a Bible expositor, theologian, and defender of Christian orthodoxy. He was a deep, thorough, and meticulous thinker, defending what he understood to be biblical truth. He often dealt with controversial subjects and sought to clarify in detail scriptural teaching on important doctrines.

One important and controversial doctrine that Gill thoroughly dealt with was the doctrine of justification. One controversial aspect of justification involves the timing of justification. This paper will argue that Gill held to justification from eternity, meaning justification actually occurred in the eternal decree of God to justify His elect. The importance Gill places on this particular doctrine can be better appreciated when it is understood how Gill arrives at his particular assertions. His view of justification from eternity will be approached by examining his definition of justification, his view of the time of justification, and how justification is applied. The conclusion will summarize why this subject was important to Gill.

CALLED FROM DARKNESS INTO HIS MARVELLOUS LIGHT



William Ola Poloc

William Ola Poloc, was called from natures darkness into God's marvelous light, into the kingdom of the Son of God, the Lord Jesus Christ. This was whilst he was a prisoner, in New Bilibid Prison, Philippines and serving a 14 year prison sentence.

After his conversion, from crime to Christ, he set out too to educate himself, with the aid of other inmates, who had become Christians and began teaching the gospel of the Lord Jesus Christ to men.

On his release from prisons, in August 2002, he returned to his own City in Baguio. Philippines, and was commissioned by Christian mission

organisation in the United Kingdom, to preach and teach the gospel to inmates in Baguio and Benguet Provincial Jails. William and his wife Beth who too had become a Christian, worked together in gospel ministry and for these past 20 years have established many Christ Centred Churches throughout the Philippines. The book tells this story and
relates how many others have been blessed the see the Lord Jesus Christ glorified and introduced to men by the ministry of William Ola Poloc.

LET CHRISTIAN MEN BE MEN

David Clarke

This was originally published as *The Bierton Crisis* and is the personal story of David Clarke a member of the Bierton Strict and Particular Baptist church. He was also the church secretary and minister sent by the church to preach the gospel in 1982.

The Bierton Church was formed in 1832 and was a Gospel Standard cause who's rules of membership are such that only the church can terminate ones membership.

This tells of a crisis that took place in the church in 1984, which led to some members withdrawing support. David, the author, was one of the members who withdrew but the church did not terminate his membership as they wished him to return.

This story tells in detail about those errors in doctrine and practices that

had crept into the Bierton church and of the lengths taken to put matters right. David maintained and taught Particular Redemption and that the gospel was the rule of life for the believer and not the law of Moses as some church members maintained.

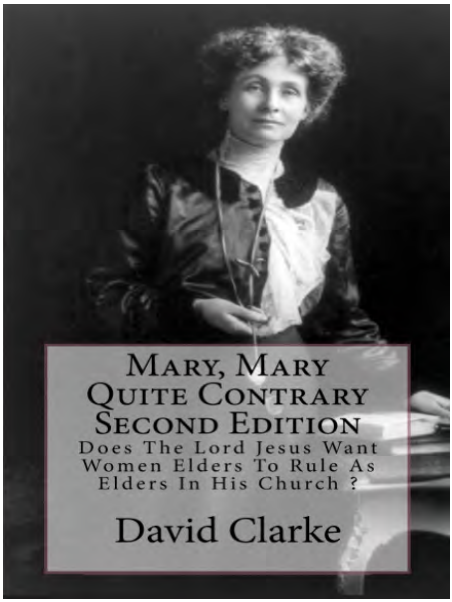
This story tells of the closure of the Bierton chapel when David was on mission work in the Philippines, in December 2002 and when the remaining church members died. It tells how David was encouraged by the church overseer to return to Bierton and re-open the chapel.

On David's return to the UK he learned a newly unelected set of trustees had take over the responsibility for the chapel and were seeking to sell it. The story tells how he was refused permission to re-open or use the chapel and they sold it as a domestic dwelling, in 2006.

These trustees held doctrinal views that opposed the Bierton Church and they denied David's continued membership of the Church in order to lay claim too and sell the chapel, using the money from the sale of the chapel for their own purposes.

David hopes that his testimony will promote the gospel of the Lord Jesus Christ, as set out in the doctrines of grace, especially Particular Redemption and that the rule of life for the believer being the gospel of Christ, the royal law of liberty, and not the law of Moses as some reformed Calvinists teach, will be realized by the reader.

His desire is that any who are called to preach the gospel should examine their own standing and ensure that they can derive from scripture the doctrines and practices they teach and advance and that they can derive the truths they teach from scripture alone and not from the traditions of men or their opinions however well they may be thought of.



Second Edition: Does The Lord Jesus Want Women To Rule As Elders In His Church ? ?

Authored by Mr David Clarke Cert Ed.

When treating the subject of women elders in the church we are not dealing with the affairs of a secular society and so it has nothing to do with women's rights, equality of sex or race in the world. This matter only relates to men and women in a Christian church. It is about the rules of the house of God, which is the church of the living God and rules for those who are members of the body of Christ and members of an heavenly country.

The Suffragettes

Emmeline Pankhurst (1858 -1928) was a Suffragette and worked very hard to bring equal rights for women to vote as men. In the year of her death all women over 21 gained the right to vote. The Suffragette movement brought about many changes for the better in a secular society but not so for women seeking to follow Christian principles. One of her famous quotes was, "Trust in God. She shall provide". Terms which do not reflect Christian beliefs. We know God will provide and He is not a she.

In the USA and the UK, women's political rights were brought into general political consciousness by the suffragettes and since then there have been legal rights granted to the lesbian, gay, bisexual and transgender groups, same sex marriages, along with the development of the feminist movement and the appointment of persons from the LGBT community to responsible

positions in the Church of England. All of this has caused conflict in the Christian community due to different beliefs of right and wrong.

This book seeks to show what the bible has to say about the role of women in the church and family. Since these rules are taught by the Apostles of Christ they are the word of God to us and we should obey. The secular world may differ and turn from the narrow path taught in scripture but we should follow the word of God. This is our wisdom.

CONVERTED ON LSD TRIP

The Bucks Herald

Second Edition

CONVERTED ON LSD TRIP

David Clarke who had a three-year career of undetected crime, experienced a "Christian conversion" whilst suffering from the effects of LSD, he told Aylesbury magistrates, on Tuesday. After wrestling with his conscience for a year, he confessed to 24 crimes, and gave information leading to the recovery of over £1000 worth of stolen property in court

Seeking Truth

"Religion to me was rubbish, and for sixty people who could not stand on their own feet", he said.

David Could these boys do any real wrong ? Michael

"Within my heart I was searching for truth, and a meaning to life". He had good prospects of getting on in life he went on but "I was not satisfied with what I had, I was greedy, selfish and boastful" Clarke had been using pep pills, and amyl nitrate since he was 16 he told the court, but it was after taking LSD that he experienced what he described as, "a major thing in my life" He described the "torment" he suffered, as a result of taking the drug, and went on "I warn any young person who hears my testimony, "The effects of LSD are so bad, and I warn you to stay clear". While in this condition he said he "Called on the name of Jesus" and his torment went from him.

Voice Of Christ

"Jesus Christ spoke to me as clearly as I speak here today saying, "David, I am with you", he said. "What you have been going through is nothing compared to what hell is like" Mr Murray, of Manor Crescent Woodrow said he was habitually sceptical of sudden conversions, and preferred to put them to the test of time. The time, which had elapsed, since Clarke's profession of faith had convinced him that this young man would now be safe and right to society. "He is in truth, a new man, and had experienced what Christ called a second birth" Murray said Clarke now put himself out to be of assistance, read the bible intensely, absorbs central a New Testament, attended a wide circle of churches and would spend hours in discussion on spiritual things.

Difficulty

Clarke's difficulty during the months spent deciding how to make amends for his past had been the problem of accusing himself, without informing on others.

Continued inside.

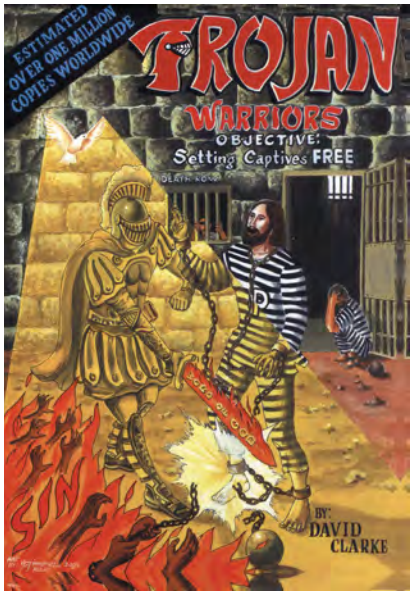
By David Clarke (Author)

3rd Edition Paperback – 3 Jun. 2020

This third edition of, '*Converted on LSD Trip*', is written to bring attention to the reality of the work of the Lord Jesus Christ, in changing the lives of David Clarke, whilst on a bad trip on LSD, on 16 January 1970, and the life of his brother Michael Clarke, some 30 years later, while a prisoner, in the Philippines, and making them evangelist workers seeking to teach the gospel of Christ to men. It is intended to use this book as a tool for evangelism in order to encourage others in the work of preaching the gospel of Christ to men. This is also intended to draw attention to the work of Jesus Christ now in Baguio City, Philippines, by William O. Poloc a former inmate of New Bilibid Prison. It is believed and stressed that it is important to teach the traditional Christian doctrines of grace, to combat the error of modern-day Godliness, unbelief, homosexuality, feminism, Islam and of the importance

of teaching the deity of the Lord Jesus Christ, and the infallibility of the word of God.

TROJAN WARRIORS



Setting Captives Free

Authored by Mr David Clarke Cert.Ed, Authored by Mr Michael J Clarke

Trojan Warriors is a true story of two brothers, Michael and David Clarke, who where brought up in Aylesbury, Buckinghamshire, England. They became criminals in the 1960's and were sent to prison for malicious wounding and carrying a fire arm without a license, in 1967.

They both turned from their lives of crimes in remarkable ways but some 25 years apart, and then they worked together helping other prison inmates, on their own roads of reformation.

David the younger brother became a Christian, after a bad experience on LSD, in 1970, and then went on to educate himself and then on to higher education. He became a baptist minister and taught electronics for over 20 years, in colleges of higher and further education. Michael however remained untouched and continued his flamboyant life style ending up serving a 16 year prison sentence, in the Philippines, in 1996, where he died of tuberculosis in 2005.

When David heard the news of his brothers arrest on an ITN television news bulletin he felt compelled to wrote their story. And then when he heard of his own brothers conversion from crime to Christ, after serving 5 year of

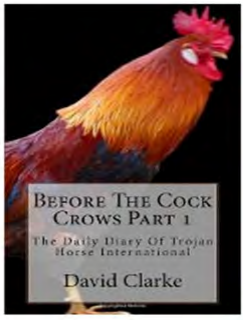
his sentence, he published their story in his book, "*Converted on LS Trip*", and directed a mission of help to the Philippines to assist his brother.

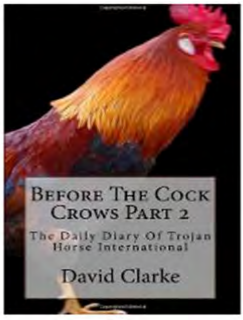
They then worked together with many former notorious criminals, inmates in New Bilibid Prison, who too had become Christians and turned their lives around. This help was to train them to become preachers of the gospel of Jesus Christ .

This book contains the 66 testimonies of some of these men who were convicted former criminals, incarcerated in New Bilibid Prison. They are the, "Trojan Warriors", who had turned their lives around from crime to Christ. Twenty two of these testimonies are men who are on Death Row scheduled to be executed by lethal injection.

Revelation 12 verse 11: And they overcame him by the blood of the lamb and the word of their testimony and they loved not their lives unto the death.

BEFORE THE COCK CROWS PART 1, 2 AND 3



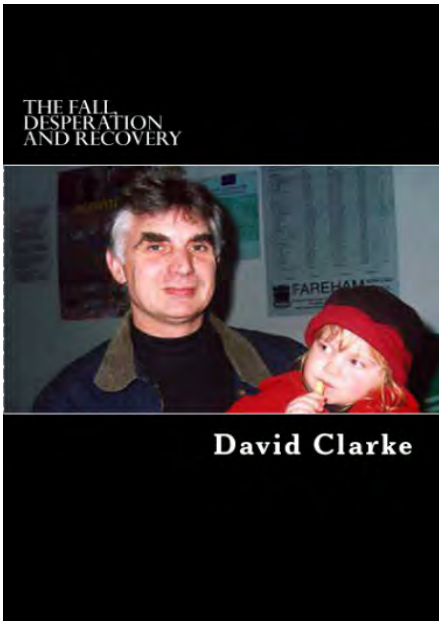


By David Clarke

David Clarke the Director of Trojan Horse International CM encountered remarkable opposition from various quarters in New Bilibid Prison, Muntinlupa City Philippines between October 2002 and July 2003. Most of those who opposed the mission were men from among Asia's most notorious criminals in the National Penitentiary, which is situated on the Reservation at Muntinlupa City, 1770, Philippines. If one were to judge the success of the mission by that amount of opposition that it experienced, then the mission was a remarkable success. Newton stated that to every force there is an equal but opposite one to oppose it and like Newton, David suggests that to every proactive work there is an equal and opposite reaction and so if this reaction were to be the measure of success, then the mission was remarkably successful. It also serves to demonstrate that God always triumphs. That God saves, not by might, but by His Spirit. That

God puts to fight thousands of his enemies and empowers the one's and two's, who trust in Him in order to show that Salvation is truly of the Lord. This prison comprises of three Compounds and penal farms housing over 23,550 inmates, which are all under the control of the Department of Justice (DOJ) and the Bureau of Corrections. (BUCOR). The Chaplaincy, headed by Msgr. Helley Barrido, is responsible for all religious groups and voluntary work done within the Prison."Death Row" is in the Maximum Security Compound where over 1200 men are housed and they are all under the sentence of death. Some are doubly confirmed and due to be put to death by lethal injection. Trojan Horse International C.M. was established in the early part of 2001 and composed of a team of two from England-David Clarke and Gordon John Smith. The mission was set up as a Christian ministry, seeking to bring assistance to Michael John Clarke, David's older brother, and many inmates at the Prison. This was where Michael had been incarcerated, for a crime he did not commit, and was serving a prison sentence of 16 years. He had been baptised as a Christian. In an old 45-gallon US Oil drum, on the 16 September 2000 in the Maximum Security Compound. Michael, like his brother David, had been converted from crime to Christ whilst suffering the bitter effects of this form of injustice in the Philippines. How ever Michaels conversion was some thirty years after David who had been brought up in Aylesbury, Buckinghamshire and had been converted from crime to Christ, at the age of 20 years old, on the 16 January 1970.

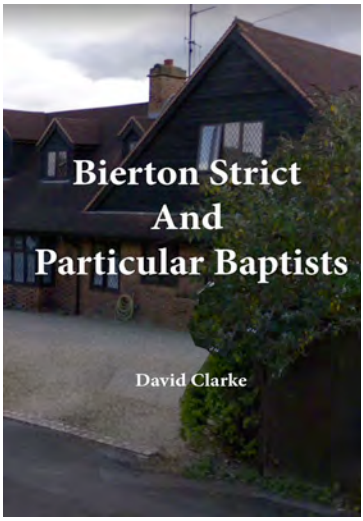
THE FALL, DESPERATION AND RECOVERY



By Mr David Clarke Cert.Ed (Author)

David encountered great conflicts of conscience whilst at the Bierton Strict and Particular Baptists Church and seceded over matters of conscience. For two years he wondered what the future held for him and wondered about the direction that he should go. This led him to severe depression thinking that God had rejected him and then to a desperate state of mind resulting in him turning away from God and to open sin. This is the continuing story of David life as told in his book , "*Converted on LSD Trip*", and relates the journey that led to his fall, his desperation, recovery and restoration to faith in Christ . He tells of the good news he received of his brother Michael and his conversion from crime to Christ, that took place 5 years into a 16 - year prison sentence, in the Philippines. This was 30 years after David 's own conversion from crime to Christ, which was the moving factor behind publishing his book, "*Converted on LSD Trip*." David believes this book will be very useful for people of all ages who wish to see the hand of God at work and in particular for those learning the Christian faith.

BIERTON STRICT AND PARTICULAR BAPTISTS

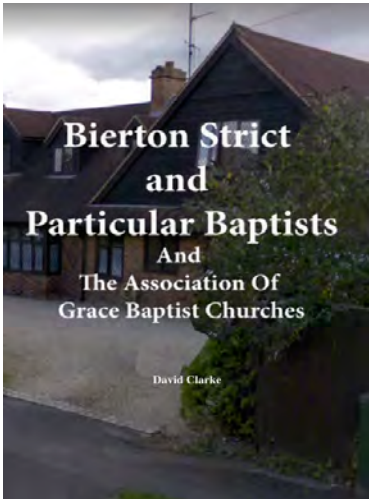


David Clarke

This is a republication of , *'Converted on LSD Trip'*, but with a different title in order to attract the attention of Strict Baptists Christians, as it has been realised people do judge a book not only by its cover but also by its title. It is written to bring attention to the reality of the work of the Lord Jesus Christ, in changing the lives of David Clarke, whilst on a bad trip on LSD, on 16 January 1970, and the life of his brother Michael Clarke, some 30 years later, while a prisoner, in the Philippines, and making them evangelist workers seeking to teach the gospel of Christ to men. It is intended to use this book as a tool for evangelism in order to encourage others in the work of preaching the gospel of Christ to men.

It also points to, *Let Christian Men Be Men*, and *Bierton Strict And Particular Baptists And the Association of Grace Baptists Churches*, which demonstrates that religious world get things wrong. This is also intended to draw attention to the work of the Lord Jesus Christ now in Baguio City, Philippines, by William O. Poloc, a former inmate of New Bilibid Prison. It is believed and stressed that it is important to teach the traditional Christian doctrines of grace, to combat the error of modern-day Godliness, unbelief, homosexuality, feminism, Islam and of the importance of teaching the deity of the Lord Jesus Christ, and the infallibility of the word of God

BIERTON STRICT AND PARTICULAR BAPTISTS AND THE ASSOCIATION OF GRACE BAPTIST CHURCHES



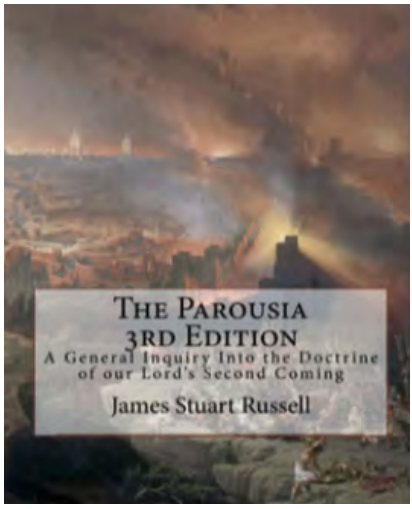
David Clarke

YOUTUBE VIDEO (Click to View)

This book is a personal account of the author and relates the difficulties connected with the closure of the Bierton Strict Baptists Chapel in December, 2002. The Bierton chapel belonged to the Bierton Strict and Particular Baptists a Society of Strict Baptists formed in 1831.

Upon the closure of the chapel the Trust Deed was passed on to The Association of Grace Baptists Churches Ltd, who registered the trust deed in their name and sold the Chapel.

David Clarke is the sole remaining member of the Chapel, as told in his book, *Let Christian Men Be Men*, and maintains the Association of Grace Baptist Churches acted unlawfully as they were not elected by the Church according to the terms of the Trust Deed. David alone is entitled to register the chapel and Church in his own name as sole Trustee. This book relates the story.



James Stuart Russell

James Stuart Russell's, *'High Praise For The Parousia'*, is an excellent work that looks at the New Testament teaching of the second coming of Jesus Christ, and the book of Revelation tells of those events leading up to and including his coming. Luke 23, verse 28. But Jesus turning into them said. 'Daughters of Jerusalem weep not for me, but weep for your selves and for your children. 29. For behold, the days are coming, in the which they shall say blessed are the barren and the wombs that never bare, and the paps which never gave suck. 20 Then shall they begin to say to the mountains fall on us and to the hills cover us. 30. For if they do these things in the green tree what shall be done in the dry? The book of Revelation is a prophecy that Jesus gave to the Apostle John before the Neronic persecution in 66 A.D. He was told to write and inform the seven churches in Asia about those things that were shortly about to come to pass in his day. It relates to those things leading up to the destruction of Jerusalem and immediately afterwards. It told of the judgment God, styled the Day of Vengeance, on the city called Babylon for her sins and breach of the first Covenant. This Babylon was the city of Jerusalem whose people and leaders had rejected the Lord Jesus Christ and turned their back on the Mosaic covenant. The day of vengeance was day when the cup of God's wrath that was poured out on her who was called Mystery Babylon, The Mother of Harlots and this was to bring an end of rule of the Mosaic Law, bringing it to its fulfillment as Jesus had said I come not to destroy the law but to furl the Law and to bring in the New Covenant order called the law of Christ. It is impossible to understand the book of Revelation if one takes for granted that the date of its writing was after the fall and destruction by Titus, in 70 A.D. Most scholars assume the

book was written about 96 A.D. 16 years after the event and so it has become impossible for them to establish a correct interpretation of the book.

Ed Stevens

FOREWORD BY EDWARD E. STEVENS

The word "Parousia" **(par-oo-see-ah)** is not a household word, but students of end time prophecy know it is a reference to the Second Coming of Christ. It comes from two Greek words (**"para"** beside, and **"ousia"** state of being) and literally means "to be beside" (present with someone). It came to be a more specific reference to important people coming for an extended (but not long-term) visit to one of their subject territories (a "visitation"). It can refer either to the initial arrival or the afterward presence. It is used in the New Testament almost exclusively of Christ's Second Coming.

Russell examines every significant New Testament text about Christ's return, to see when it would occur and what it would be like. Since he believed the Second Coming occurred in the first century at the destruction of Jerusalem in AD 70, his view is labeled "Preterist."

The word "Preterist" is another prophetic term with which many are unfamiliar. According to *Webster's Unabridged Dictionary*, a Preterist is "a theologian who believes the prophecies of the Apocalypse have already been fulfilled." A Preterist is the opposite of a Futurist. Futurists teach that the three major end time events (parousia, resurrection, judgment) are still future in fulfillment, whereas Preterists teach these events have already been fulfilled. Some may wonder what difference it makes?

Everything crucial to Christianity is at risk. The Deity of Christ, the integrity of the apostles and prophets, and the inspiration of the New Testament is at stake. How so?

Jesus and the NT writers repeatedly make time- restricted predictions about His return and the other end time events. They do not merely suggest that Christ's Parousia might occur in their lifetime, they unequivocally affirm it.

Liberals, skeptics, and Jewish/Islamic critics use those "time statements" to discredit Jesus and the New Testament. Inspired men cannot make mistakes. Since Jesus and the NT writers predicted Christ's return to occur in their lifetime, and it supposedly didn't happen, they assume Jesus and the NT writers were mistaken.

Indeed, if we cannot trust their prophetic utterances, we cannot trust anything else they say. Christianity is totally discredited if those predictions failed to materialize exactly as they prophesied.

You might wonder what these "time texts" are? Matthew 16:27-28 is a good example. This book deals with every one of them. They were not

mistaken when they predicted Christ's return in their lifetime. It really occurred, at AD 70.

Theologians who study end time prophecy consider Russell's book a classic defense of the Preterist view. It is this book, more than any other during the past 125 years, which has moved so many toward Preterism.

Many in the Reformed faith (e.g., R. C. Sproul, Sr., David Chilton, Gary DeMar, Ken Gentry, Gary North, Jim Jordan, et al) credit Russell's book as having a significant impact on their eschatological views. R. C. Sproul, Sr. says he looks favorably at Preterism because it is the only view of prophecy which effectively counters the liberal-skeptic-critic attack. He has written much to recommend Russell's book and encourage the spread of Preterism, even though he does not go as far as Russell does. In his Foreword to the 1999 Baker Books reprint of The Parousia (pp. ix-x), Sproul says:

Russell's work is valuable chiefly for his analysis of the time-frame references of New Testament prophecy and his understanding of the main reference to the parousia. ...Russell's book has forced me to take the events surrounding the destruction of Jerusalem far more seriously than before, to open my eyes to the radical significance of this event in redemptive history. It vindicates the apostolic hope and prediction of our Lord's close-at hand coming in judgment.... I can never read the New Testament again the same way I read it before reading The Parousia.

Until this book appeared in 1878, Preterism had little systemization. This book began that process, and remains one of the most consistent and comprehensive explanations of Preterism available. The Preterist view flourished in Germany and Britain. But America, still recovering from civil war, took little notice. In global terms, its impact is still marginal, but it has seen significant growth in the past ten years, and the Internet is one of the big factors stimulating that. What the Gutenberg printing press did for the Protestant reformation, the Internet did for the Preterist reformation.

The Internet is the perfect place to publish helpful material like this. One of the first books to be posted on Preterist websites was Russell's Parousia. Even though the electronic version has had many readers in the short five years it has been available, it has not diminished demand for printed copies. This book is destined to remain a Preterist classic.

Russell did a remarkable job of interpretation compared to previous centuries. He pointed the way in a number of areas that we are only just now beginning to develop further. He devoted over 170 pages to the book of Revelation. One of his best statements is there. He uses the "time" statements in the first three verses of Revelation to show how crucial the date of writing is to the interpretation of the book:

It may truly be said that the key has all the while hung by the door, plainly visible to every one who had eyes to see; yet men have tried to pick the lock, or force the door, or climb up some other way, rather than avail themselves of so simple and ready a way of admission as to use the key made and provided for them. (Parousia, p. 367)

Russell leaves no excuses for Futurism. His survey of all the "Parousia" (second coming) references is a tour de force in Preterist exegesis. This book was the first wave of what has become a whole storm of books defending the AD 70 fulfillment of end time prophecy.

Futurists and Partial Preterists for too long have hidden behind the excuse of wanting explicit "time indicators" before assigning a text to AD 70. Russell and modern Preterists have exhaustively shown that all NT end time texts have first century "audience relevance" written all over them, which functions as an implicit time indicator. The New Testament was not written to us originally. We are reading someone else's mail. The primary task of a Bible interpreter is to discover what the original author intended to communicate to his original audience, not just to ask what it "could" mean to us today.

THREE DIFFICULT TEXTS SIMPLIFIED

There are three scriptures which most partial preterists think are yet to be fulfilled: Acts 1:11, 1 Cor. 15:20-57, and 1 Thess. 4:13-18. Russell shows that an AD 70 fulfillment is the most consistent interpretation of these texts. However, he does not deal very much with Acts 1:11. As a result, many Futurists and Partial Preterists have used this text to teach another major return of Christ still in the future. Modern Preterists have now shown that these three texts contain implicit time indicators and contextual clues which connect them inseparably to the Parousia and final consummation in AD 70. For a fuller explanation of these three texts from a Preterist perspective, see the three books written by this author (Stevens Response To Gentry, Questions 5 About The Afterlife, and Expectations Demand A Rapture).

In those books, we deal especially with the typological imagery of Christ's ascension into the cloud- filled heavenly Holy of Holies to present His own blood to make final atonement, and His "second appearance" back out of the heavenly temple to announce atonement to His anxiously waiting saints. The Acts 1:11 reference to the return of Christ is easy to apply to AD 70 when we realize it is speaking of the reverse of the visible ascent of Christ in Theophany form. His descent would follow the same Theophany pattern as His ascent, meaning that it would be visible like His departure. He ascended visibly with clouds and angels in the presence of a few disciples, and the two angels (Acts 1:10-11) promised that He would descend visibly

"in like manner" in that same Theophany pattern to only those disciples whom He wished to see it. Both the going away and the return were "cloud comings" (Theophanies) accompanied by angels. He left the same way He would return (in clouds with the angels) to appear to his anxiously waiting disciples ("How long, O Lord?" and "O, our Lord, come!"). They expected His return before all of that generation died. Some of them were promised to remain alive until His return, and that they would literally "see" it before they all died (Matt. 16:27-28 and John 21:22f).

Even some partial preterists (e.g. Kenneth Gentry in his book, Before Jerusalem Fell) have agreed that Rev. 1:7 (which mentions a "cloud coming" or Theophany which "every eye would see") was fulfilled in AD 70. Since most expositors connect Rev. 1:7 with Acts 1:11, it seems reasonable to assign both Rev. 1:7 and Acts 1:11 to the visible Theophany that was seen by the Jewish people just before the war in AD 66. Notice what R. C. Sproul, Sr. said about the angelic appearances in the sky in AD 66 and its connection to Rev. 1:7 –

"...the Old Testament prophets, when speaking of a real historical visitation of God in judgment upon cities and nations, used exactly this kind of language in a metaphorical way to describe that coming of divine judgment.... As some 19th century scholars...Jonathan Edwards...B.B. Warfield and others have suggested, what Jesus is talking about here on the Mount of Olives [Matt. 24:3] ...is the end of the Jewish age. And that the coming that he's talking about, and that he's warning these contemporaries about over and over again... that was coming on that generation...was the judgment of God that was coming on Jerusalem and the temple in the year 70 AD.... Was Jesus visible? Did "every eye see him" [Rev. 1:7] and all of that? No. Although, one of the weirdest passages you ever read in ancient history is the paragraph that is found in Josephus [Wars, Bk 6, Ch 5, Sect. 3]. I quote it in my book [The Last Days According to Jesus, p. 124]... After talking about some remarkable, astonishing celestial events that some people had reported, he said, "Besides these a few days after that feast, on the one-and-twentieth day of the month Artemisius ...before the setting of the sun, chariots and troops of soldiers in their armor were seen running about among the clouds...." ...The overwhelming testimony of the contemporaries (and he was there as an eyewitness) was that people did see something in the clouds. And what is it they saw? They saw chariots. Is that the first time the chariot throne of God is seen in the clouds over Palestine? What took Elijah to heaven? What were the whirling merkabahs [chariots] Ezekiel beheld? Was not the basic symbol in the Old Testament of the movable judgment throne of God, his chariots of fire? And here we have the testimony of many,

many people saying they saw these chariots running about the clouds right before the end of Jerusalem. ...It lends credence to the further application of Jesus' predictions of what would come in this judgment of the nation of Israel and of the city of Jerusalem..." [R. C. Sproul, Sr. "Last Days Madness" speech, 1999 Ligonier Ministries National Conference in Orlando. Bracketed material inserted by the author of this Foreword.]

Eusebius (Ecclesiastical History, Bk 3, Ch 8, Section 5) quotes this same material from Josephus, and Tacitus (Histories, Book 5, "About The Jews") alludes to the same events. Sproul's comments stimulate several thoughts. If Rev. 1:7 was fulfilled by the appearance of angels and chariots in the sky at AD 66, and if Acts 1:11 is speaking of the same judgment coming (or cloud coming, Theophany) of Christ, then what text teaches a still future visible coming of Christ? If the angelic armies literally seen in the clouds at AD 66 were the fulfillment of "every eye shall see Him" (Rev. 1:7) as Sproul has allowed as a possibility, then it was also the fulfillment of Acts 1:11! In Matt 16:27-28, which R. C. Sproul, Sr. affirms is AD 70, it states that some of those disciples would not taste death until they saw Christ return. It therefore seems logical that the visible coming of Christ at AD 66-70 which is mentioned in Matt. 16:27-28 must be the same coming dealt with in both Rev. 1:7 and Acts 1:11.

The commander of the angelic hosts (Christ) was present with His angelic armies on that occasion (AD 66), just like Rev. 19:11-21 pictures for us. This was the visible return of Christ with His angels to judge His enemies and reward His saints, as both Rev. 1:7 and Acts 1:11 had predicted. Matt. 24:29-31 and Luke 21:25-28 also indicated there would be visible "signs" accompanying the return of Christ with His angels to raise the dead out of Hades, perform the judgment, and reward His faithful saints. This fulfills the "in like manner" terms of the Acts 1:11 text. Both Rev. 1:7 and Acts 1:11 fit the Matt. 16:27-28 "visibility" pattern.

It is also clear from the similarities between 1 Cor. 15 and 1 Thess. 4 that these two "parousia" texts are speaking of the same AD 70 return of Christ. Since both texts state that the resurrection will occur in connection with the "parousia" (1 Cor. 15:23; 1 Thess. 4:15-17), and since the NT does not distinguish between two different parousia's separated by thousands of years, and since this parousia is said to occur in the lifetime of some who would "live and remain" until it occurred (1 Cor. 15:51; 1 Thess. 4:15), then it is clear that these two texts were fulfilled in AD 70. This forces some adjustment in our concepts about the nature of fulfillment once we get the time of fulfillment straightened out. All three of these difficult second coming texts have been explained from a consistent AD 70 fulfillment. This

leaves partial preterists nowhere to hide. We can thank Russell for pointing the way toward this approach to these three texts.

A LITERAL RAPTURE

Another area in which Russell greatly served the interests of future generations was the rapture. Four other scholars within a generation of Russell also taught the idea of a literal rapture in AD 70 (Milton S. Terry, E. Hampden-Cook, Richard Weymouth, and William S. Urmy). There are minor differences in the way each of these men described it, but all agreed there was a removal of some true Christians in connection with the return of Christ in AD 70. Modern advocates of a literal AD 70 rapture (such as Garrett Brown, Walt Hibbard, Arthur Melanson, Ian Harding, Ed Stevens, and others) go further to assert that all true Christians (and nothing but true Christians) alive at the time of the destruction of Jerusalem were "snatched away" to be with Christ in the spiritual realm. Russell suggested that only some Christians were caught up – a "partial rapture" with the sleepers or unwatchful Christians left on earth. But it seems from Jesus' sharp criticism of that group in Matthew 25 (and in the book of Revelation) that the sleepers or unwatchful were not true Christians. The tribulation and apostasy eliminated the insincere. By the time of the rapture the only watchful, awake, and "worthy ones" were the true Christians. There would have been few (if any) pretenders and "mere professing Christians." So in either view, the group of saints actually raptured is basically the same, whether we see it as only the watchful Christians, or as true Christians only.

The arguments we all use to establish the necessity of a literal rapture in AD 70 are exactly the same. The strongest arguments are the Biblical "expectation statements." Scripture alone is our standard, not scripture plus history, tradition or anything else. The only authoritative material that we can use to make any final decisions about what did or did not occur in AD 70 is the Bible. If it says the Parousia was going to occur in AD 70, that should be enough. We shouldn't have to be convinced by history or any external arguments. If the text of scripture says something is going to occur within a certain time frame, then we are bound to believe it, regardless of whether we can find external historical or traditional support for it, and regardless of whether our credulity is stretched to the breaking point. The same thing happened in the field of archaeology in regard to the Hittites and Darius the Mede. The Bible was the only evidence we had for the existence of these people for a long time, yet that did not make advocates of sola scriptura doubt the veracity of the Bible. So for sincere believers, the question boils down to this: What did the NT writers believe, teach, and expect to see, hear, and experience at the Parousia? Did they expect to

experience the Parousia in any conscious way? Did they expect to "know" it had occurred afterwards? Or did they expect it to happen totally in the invisible realm without being consciously aware of it in any way? It is these Biblical "expectation statements" that also need to be examined, not just the "time statements."

We Preterists have pressed Futurists with the "time statements," and rightly so, because they are "sola scriptura" arguments. They are Biblical statements that need to be dealt with. So are the "expectation statements." What the "time statements" do for Preterism in general, the "expectation statements" do for the rapture view in particular. The time statements nail down the "time" of the parousia and its related events, while the expectation statements reveal the content and "nature" of those events in the experience of the Church.

Just because the Parousia may not have been validated historically in the way some might have preferred, it never stopped us from seeing it as a fulfilled "fact." The "time statements" forced us to believe that it must have occurred, regardless of a lack of historical confirmation. Even if we are unable to find external historical proof for a literal rapture in AD 70, it does not invalidate the Bible's affirmation of it. Our concern is simply, "What does Scripture actually teach?"

Rapture advocates have been accused of teaching a rapture based only on external historical "arguments from silence." Not so! Scripture is the driving force. The expectation statements are Biblical arguments, just like the time statements. The time statements help establish the time of fulfillment, while the expectation statements help determine the nature of fulfillment. As you study the following list of Biblical passages, find the answers to these two questions: (1) What does Jesus say is actually going to be seen and experienced by His saints at the Parousia? (2) What do the NT writers and pre-70 Christians indicate that they were expecting to actually see and experience at the Parousia? (Matt. 16:27-28; 19:28; 24:31; John 14:2-3; 1 Cor. 15:51-54; 2 Cor. 5:1-4; Phil. 3:20-21; 1 Thess. 4:15-17; 2 Thess. 1:6-10; 2:1; and 1 Jn. 3:2). These texts show clearly what the first century Church expected to experience at the Parousia.

Paul said that when Christ would come to cast His enemies "away from His presence" and gather His saints (2 Thess. 1:6–2:1), that the saints would "marvel at Him" in His presence and in the presence of all who have believed, and Christ would be glorified by their collective presence with Him "on that day." That doesn't sound like a very silent occasion to me. Did they fail to "recognize the time of His visitation" and remain silent (as if it had not occurred). They should have been celebrating and proclaiming

the fulfillment of His Parousia (if they were still around). There is a strange silence here, at the very time when we would have expected anything but silence, when they said they would be marveling at Christ in His presence. Their silence does not match their expectations, unless they were doing those things in the heavenly realm (no longer on the earthly scene).

If all living Christians remained on earth after AD 70, why didn't some of those who saw these incredible events in AD 70 say something about it? Why the silence, if they were still around? Russell and the other four scholars mentioned above proposed the literal rapture to explain that silence. Silence is not a significant argument all by itself. But as Sherlock Holmes would agree in the case of the dog that didn't bark when a supposed outsider broke in, sometimes silence is significant, especially when the circumstances would force us to expect otherwise. Expectations demand our attention even in the case of silence, if the Bible clearly teaches us to expect something other than silence. And it does.

For more in depth studies of the rapture at the parousia in AD 66-70, see this author's book entitled, Expectations Demand A Rapture, and the excellent series of articles written by Ian Harding.

THE MILLENNIUM

Russell was uncomfortable with any view of the Millennium which ended at AD 70 (p. 514). He considered such a short duration of the millennium (40 years or less) to be "so violent and unnatural that we cannot hesitate to reject it" (p. 514). He suggested the millennium only began at AD 70 with a limited "first" resurrection and judgment (of the righteous only), and is still ongoing in history and moving toward a yet future final resurrection and judgment of the rest of the dead (the wicked only – p. 518). It seemed to him that the Millennium was "introduced parenthetically" as an exception to the AD 70 time limits of the rest of the book (p. 514).

He noted that some people (such as myself) consider the idea of a Millennium after AD 70 as challenging the imminent time indicators throughout the book of Revelation. We would prefer a 40-year millennium (AD 30-70) which stays within those time limits.

Russell places a flashback to AD 70 at the end of the Millennium (Rev. 20:10), so that the white throne judgment in Rev. 20:11ff takes place in AD 70. Preterists who take the 40-year approach cannot disallow his flashback, since we insert one at the beginning of the millennium.

Russell's millennium interpretation deserves careful consideration. He acknowledged his understanding of it might not be perfect, and held out the hope that succeeding generations "will soon correct what is proved to be erroneous, and confirm what is shown to be right." (p. 535)

In conclusion, I have to repeat how impressed I am with Russell's exegetical work here. Many thousands of Bible students all over the world have been, and will continue to be, blessed by this book. We send this reprint forth with strong encouragement to seriously and objectively consider everything he has to say, and to "search the Scriptures daily to see whether these things are so." (Acts 17:11)

Edward E. Stevens

Bradford, Pennsylvania July, 2003.

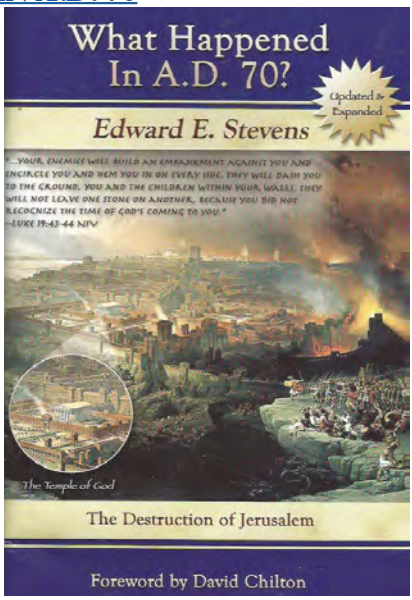
FOREWORD BY Don Preston

A reformation – indeed – a revolution of sorts is taking place in modern evangelical Christianity. And while many who are joining in and helping promote this movement are not even aware of it, the book you hold in your hand has contributed greatly to initiating this new reformation. This "new" movement is sometimes called full preterism, (Also, and preferably by this writer, Covenant Eschatology). It is the belief that all Bible prophecy is fulfilled. The famous evangelist Charles H. Spurgeon was deeply impressed with the scholarly, solid research in the book, although he did not accept the "final" conclusions reached by Russell. In modern times, this work has, and continues to impress those who read it. The reason is simple, the New Testament is emphatic and unambiguous in positing Christ's coming and the end of the age for the first century generation. To say this has troubled both scholars and laymen alike is an understatement of massive proportions. This book first appeared in 1878 (anonymously), and again in 1887 with author attribution. The book was well known in scholarly circles primarily and attracted a good bit of attention, both positive and negative. The public, however, seemed almost unaware of the stunning conclusions and the research supporting those conclusions, until or unless they read of Russell's work in the footnotes of the commentaries. Scholars have recognized and grappled with this imminence element, that is the stated nearness of the day of the Lord, seldom finding satisfactory answers. Scholars such as David Strauss accused Jesus of failure. Later, Bultmann said that every school boy knows that Jesus predicted his coming and the end of the world for his generation, and every school boy knows it did not happen. C.S. Lewis also could not resolve the apparent failed eschatology. Bertrand Russell rejected Christianity due to the failed eschatology - as he perceived it - of Jesus and the Bible writers. As a result of these "skeptical" authors, modern Bible scholarship has followed in their path and Bible commentaries today almost casually assert the failure of the Bible writers - and Jesus - in their eschatological predictions. This is where Russell's work

is of such importance. While Russell was not totally consistent with his own arguments and conclusions, nonetheless, his work is of tremendous importance and laid the groundwork for the modern revolution known as the preterist movement. Russell systematically addressed virtually every New Testament prediction of the eschaton. With incisive clarity and logical acumen, he sweeps aside the almost trite objections to the objective nature of the Biblical language of imminence. With excellent linguistic analysis, solid hermeneutic and powerful exegetical skills, Russell shows that there is no way to deny that Jesus and his followers not only believed in a first century, end of the age parousia, but, they taught it as divine truth claiming the inspiration of the Holy Spirit as their authority. Russell not only fully established the undeniable reality of the first century imminence of "the end," he powerfully and carefully shares with the reader that "the end" that Jesus and the N.T. Writers were anticipating was not the end of the time space continuum (end of the world). It was in fact, the end of the Old Covenant Age of Israel that arrived with the cataclysmic destruction of Jerusalem and the Temple in AD 70. Russell properly shows how the traditional church has so badly missed the incredible significance of the end of that Old Covenant Age. Russell's work is a stunning rejection – and corrective -- of what the "Orthodox" historical "Creedal" church has and continues to affirm. The reader may well find themselves wondering how the "divines" missed it so badly! Further, the reader will discover that Russell's main arguments are an effective, valid and true assessment of Biblical eschatology. And make no mistake, eschatology matters.

Don K. Preston.

WHAT HAPPENED IN A.D. 70


What Happened In A.D. 70?
Updated & Expanded
Edward E. Stevens
"...YOUR ENEMIES WILL BUILD AN EMBANKMENT AGAINST YOU AND ENCIRCLE YOU AND HEM YOU IN ON EVERY SIDE. THEY WILL DASH YOU TO THE GROUND, YOU AND THE CHILDREN WITHIN YOUR WALLS. THEY WILL NOT LEAVE ONE STONE ON ANOTHER, BECAUSE YOU DID NOT RECOGNIZE THE TIME OF GOD'S COMING TO YOU."
—LUKE 19:43-44 NIV
The Temple of God
The Destruction of Jerusalem
Foreword by David Chilton

Edward E. Stevens

This book introduces a view of Bible prophecy which many have found extremely helpful in their Bible study. It explains the end time riddles which have always bothered students of Bible prophecy. It is a **consistent view** which makes the book of Revelation much easier to understand. It establishes when the New Testament canon of scripture was completed, demolishes the liberal attack on the inspiration of the New Testament, and is more **conservative on** most other issues than traditional views. And there is **no compromise** of any essential Biblical doctrine of the Christian faith.

The key to understand any passage of scripture has always been a good grasp of the historical setting in which it was originally written **{audience relevance).** Two thousand yeas from now our history, culture, politics and language will have changed dramatically. Imagine someone then having to learn the ancient language of "American English" to read our USA newspapers! If they saw one of our political cartoons with a donkey and elephant, what would they think? How would they go about understanding it? Not only would they have to study the language, but also our culture, history, politics and economics. The same applies to Bible study. If we are really going to understand what all the "donkeys and elephants" (beasts, harlots, dragons, etc.) Symbolize in the book of Revelation, we will have to seriously and carefully study the language, history, culture and politics of the First Century. Of course, the truths essential for salvation are couched in simple language that everyone can grasp. But there are numerous scriptures

in the Bible which are "hard to understand" (cf. 2 Pet 3:16), and Bible prophecy is one of those things which must be approached with much more focus on the original historical art cultural context (audience relevance)

One of the main purposes of this book is to provide a closer look at the historical framework behind the New Testament. Many hove found it helpful to lay aside (at least temporarily) the legion of speculative opinions about the book of Revelation, and look at a more historical alternative, which is that **the book of Revelation was written to the first century church and had primary relevance to them.** It warned of events that were about to happen in their lifetime, and prepared them for the tribulation and other events associated with the End of the Jewish Age.

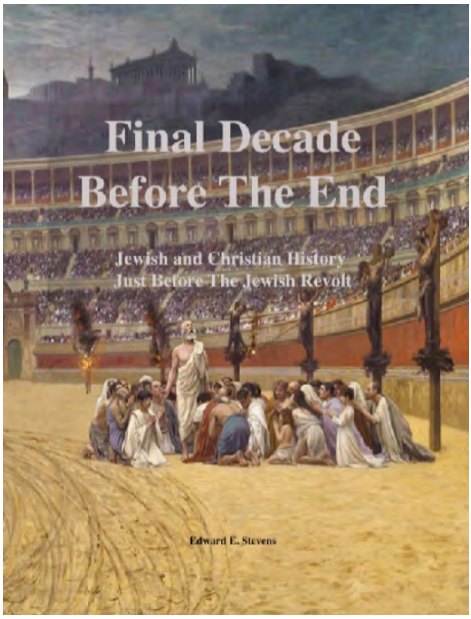
Atheists, skeptics, Jew, Muslims, and liberal critics of the bible use the supposed failure of those end times events to occur in the First Century to undermine the integrity of Christs and the inspired NT writings.

Non-Christian Jews laugh at this supposed non-occurrence, and use it as evidence that Jesus is not the Messiah. Their forefathers in the flesh rejected Jesus in His first coming because He did not fulfill the Old Testament prophecies in the materialistic and nationalistic way that they were expecting, even though Jesus told them that His Kingdom was not of this world, and that it would be within them instead. Yet it seems that many futurists today are expecting that same kind of materialistic and nationalistic kingdom to arrive at a future return of Christ Are they making the same mistake about the Second Coming that the Jews made about His first coming? Jesus repeatedly said His Kingdom is "not of this world" and that it would "not come with observation." It is a spiritual entity, and it has arrived We live in it. Both futurist Christians and non-Christian Jews need to realize this.

Christians are finally beginning to seek alternatives to the fatally flawed **futurist** interpretation. This book introduces the Preterist view.

"Preterist" simply means past in fulfillment It means that Christ has already fulfilled His promise to return and consummate redemption in Himself and His ongoing spiritual kingdom (the church). We should be like the noble-minded Bereans and "search the scriptures daily to see whether these things are true" You might want to have your Bible open alongside as you read.

Edward E. Stevens
INTERNATIONAL PRETERIST ASSOCIATION
Bradford, Pennsylvania
April 17,2010



Edward E. Stevens

Ever since the booklet, **What Happened In AD 70**? Was published in 1980, there have been constant requests for more detailed information about the Destruction of Jerusalem and the Jewish, Roman, and Christian history associated with it. Over the years since then I have studied Josephus, Yosippon, Hegesippus, Tacitus, Suetonius, Eusebius, the Talmud, Midrash, Zohar, Pseudepigrapha, Church Fathers, Apocrypha, Dead Sea Scrolls and other Jewish/Christian writings, trying to determine exactly what happened, when it happened, and the effect it had upon the Church.

Then in 2002, after I began to promote J. S. Russell's view of a literal rapture, the demand for historical documentation of the fulfillment of all eschatological events dramatically increased. That forced me to dig much deeper. So in 2007 I put together a 21-page chronology of first century events. Two years later in 2009, we published a more substantial 73-page manuscript entitled, First Century Events in Chronological Order. That helped fill the void, but it did not go far enough. It only increased the appetite for a more detailed and documented historical reconstruction of first century events.

The book of Acts does not give a lot of details about the other Roman and Jewish events that were happening while Paul was on his various missionary journeys. For those events, we have to go to the other contemporary Jewish and Roman historians such as Josephus and Tacitus. The closer we get to AD 70, the more important all of those Jewish and Roman events become. They

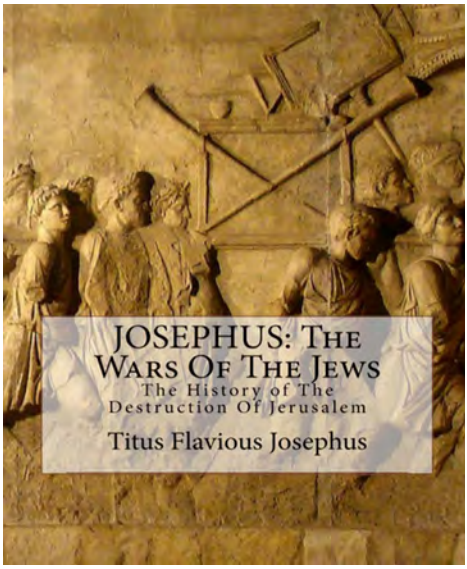
form an important backdrop behind the Christian events, and show how all the predictions made by Jesus were literally fulfilled. Every High Priest and Zealot leader that we encounter from AD 52 onwards are directly connected with the events of the Last Days. Things are heating up, not only for the Christians, but also for the Jews and the Romans.

Paul on his missionary journeys was clearly following a plan which was providentially arranged for him by Christ: (1) to plant new churches among all nations and not just Jews, (2) appoint elders and deacons in every church (Acts 14:23; 1 Cor. 4:17), (3) write inspired epistles to guide them, (4) instruct his fellow workers to "teach these things to faithful men who would be able to teach others also" (2 Tim. 2:2), and (5) establish the Gentiles in the Church and make them one united body with the Jews (Eph 4). Everywhere Paul went, he followed this pattern. We see this clearly as we study the historical narrative in Acts and Paul's other epistles that were written during this time. These are essential patterns that the apostles evidently bound upon both Gentile and Jewish Christians, and which were intended to be the pattern for all future generations of the eternal Church (Eph 3:21; 2Tim 2:2).

We begin our study by looking at the most likely dates for Matthew (AD 31-38) and Mark (AD 38- 44), and then proceed to the first three epistles of Paul (Galatians, 1 & 2 Thessalonians), which were written on his second missionary journey (AD 51-53). Including these five books in our study allows us to date all twenty-seven books of our New Testament, and show how the NT canon was formed and completed before the outbreak of the Jewish War in AD 66. The study of New Testament canonization in itself is a good reason for reading this work, without even looking at the historical fulfillment of all of the end time prophecies that we document here.

After looking at the dates for those first five books, we then move on into the third missionary journey of Apostle Paul which began in AD 54. It was during this final dozen years (from AD 54 until AD 66) when the birth pangs and signs of the end started increasing in both intensity and frequency, along with a quickening pace of NT books being written. We show how 19 of our 27 NT books (70 percent) were written during those last five years just before the Neronic persecution (AD 60-64). The Great Commission was finished, and the rest of the end time events predicted in the Olivet Discourse were fulfilled during that time of "tribulation" upon the church and the "days of vengeance" upon the unbelieving Jews (Luke 21:22).

Edward E. Stevens
INTERNATIONAL PRETERIST ASSOCIATION
April 17,2010



The History of The Destruction Of Jerusalem

Authored by Titus Flavius Josephus, Designed by Translated by William Winston

Josephus was an eye witness to those events that he records in this book, 'The Wars of The Jews', or 'The History of The Destruction Of Jerusalem'.

He records historic events that took place during and after the times of the New Testament scriptures.

The book of Revelation was a prophecy, given to Jesus Christ, and published by the Apostle John, about those things that were shortly to come to pass in his day.

From the internal evidence of the book Revelation was written before the Neronic persecution, of A.D. 66 and before the fall off Jerusalem and the destruction of the temple, in A.D. 70 This is because the book records that the temple in Jerusalem was still standing at the time the book was written and not around A.D. 95 as Eusebius mistakenly says.

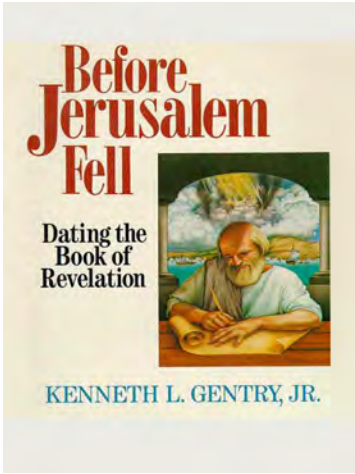
The historic events that Josephus records are remarkable as they give evidence to the fulfillment of prophecy given by the Lord Jesus in his Olivet prophecy. In fact the book of Revelation was a prophecy of those events that were shortly to come to pass when Jesus spoke to John who wrote the Revelation. Jesus had informed his Apostles about future events and they lived in expectation of there fulfillment in their day.

Josephus gives the historic evidence of the fulfillment of those prophecies

and that confirms scripture fulfillment.

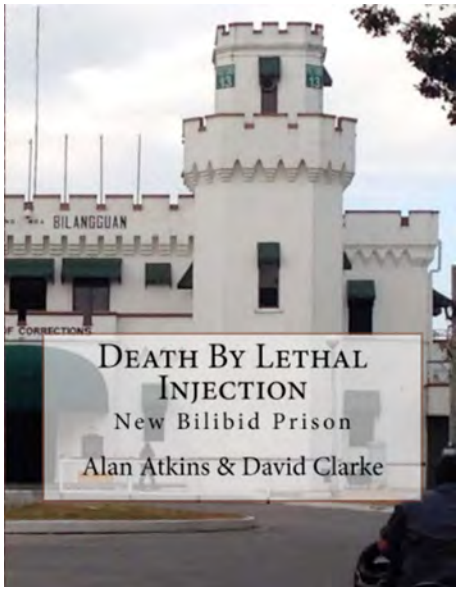
We recommend the James Stuart Russell's book, *'The Parousia'* as a very good introduction to this subject and advertised at the back of this book in our Further Publications.

BEFORE JERUSALEM FELL



By Kenneth Gentry

"Before Jerusalem Fell: Dating the Book of Revelation" is a doctoral dissertation seeking to demonstrate that Revelation was written prior to the destruction of the Jewish Temple in AD 70 and that it was prophesying that event. It proves this early date for Revelation by providing both internal evidence from within Revelation and external evidence from Church history and tradition. It provides much exposition of the text of Revelation. A large part of the argument deals with the identity of the beast (666) as Nero Caesar, the first imperial persecutor of the Church.



Alan Atkins

This book the story of Albert Wilson and English taxi driver who was sentence to death in the Philippine, in 1996, for a crime he did not commit. It tells of the injustice he faced by those who wished to extort money from him.

The story tells, in detail, the extent to which his friends went to prove his innocence and to secure his release from New Bilibid Prison on 19 December 1999 after his aquittal. Upon his release he gave a plastic carrier bag of books , including, '*Mere Christianity*', by CS Lewis, to Michael Clarke, another inmate, who upon reading it became a Christian.